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AN ENGLISH VERSION
OF THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST
FROM
THE TEXT OF THE VATICAN MANUSCRIPT.

BY
HERMAN HEINFETTER,
AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

Sixth Edition.

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[ENTERED AT STATIONERS' HALL.]

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PRINTED BY E. COLYER, 17, FENCHURCH STREET, E.C.



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BIBLICAL INSTITUTE,

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IN GRATEFUL REMEMBRANCE OF THEIR
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HERMAN HEINFETTER.

17, FENCHURCH STREET,

March 1st, 1864.

100

INTRODUCTION.

The true object of a Literal Translation of Holy Scripture is, To express in the Language of the Translation, the Sense of the Original, in the actual Signification of the words of the Original, and in the Form of Expression, and Mode of Thought, proper to the Language of the Original. The true object of a Version of Holy Scripture in a different Language to that of the Original is, To express in the Language of the Version, the Sense of the Original, in the Form of Expression, and Mode of Thought, proper to the Language of the Version. Thus all that is *absolutely* omitted, or that is *necessarily* implied in the Original, *may*, and often *must* be expressed in a Version; but such additions may never be made, *only*, with the Object of Defending, Justifying, or in any way adding to the Sense of the Original, unless they are marked as not being in the Original; as in that case, they express the opinion of the Author, not of the Original, but *of the Version*.

In the following Version, however, I have so far departed from what is stated above, as to follow the Received English Version, in all respects, in which, in my opinion, the Sense of the Original is not Materially changed. I have been induced to do this, in order not to disturb established impressions and associations by time made sacred and revered; and that the minds of those, whose duties preclude the appropriation of much time to study, may not be occupied in investigations of no real importance.

The claim for attention to the Version now offered, although the result of 40 years labour, is not that it is the work of one qualified for the performance of such a glorious undertaking; but that it has been produced subject to an *Invariable* observance of *Definite Rules*; in place of which, in all existing *Versions*, the dictates of *Arbitrary Selection* have been continually substituted. Such substitutions are of incessant occurrence. Indeed to this *Incessant observance* of *Arbitrary Selection* I desire to draw particular attention; and this, not as to whether such *Selection* has or has not been *justly and wisely* exercised, but as to whether such *Selection* can *with justice and wisdom* be exercised, in any case, where

Definite Rules exist, which if followed, would render such *Selection* unnecessary.

Authorized Greek Text.

To commence with the Authorized Greek Text. According to *Definite Rule* the rendering of John i. 18 should be, *An only begotten God, which is in the bosom of the Father, that God hath declared them; seeing that this is the reading of all the Uncial MSS. but One, and of Ten of the Fathers against One; (in confirmation of this, See Dean Alford's Greek Testament in loco;)* but the Reading of this passage according to the Authorized Greek Text is, "*The only begotten Son, which is in the bosom of the Father, he hath declared them;*" and hence it is evident, that the Reading set forth in the Authorized Greek Text has not been chosen by *Definite Rule*, but by *Arbitrary Selection*; and this *Selection*, not *Accidentally* adopted without a perception of its neutralizing the *Definite Rule* applicable to the case; but with full admission of the fact by its upholders, in their endeavor to justify their having recourse to such *Selection*: and hence we have proof, that the *Determining Principle Observed* in the attainment of the Authorized Greek Text, was not that of obedience to *Definite Rules*, but

was that of obedience to the dictates of *Arbitrary Selection*.

The Authorized Greek Text contains also Mark xiv. 68, "*And the cock crew ;*"—Matt. vi. 13, "*For thine is the kingdom, and the power, and the glory, for ever. Amen*"—Matt. xx. 16, "*For many be called, but few chosen*"—Mark xvi. 9 to end of Chapter—Luke ix. 55, "*But he turned, and rebuked them; and said, Ye know not what manner of spirit ye are of*"—Luke xxii. 43, "*And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground*"—Luke xxiii. 34, "*Then said Jesus, Father, forgive them ; for they know not what they do*"—John v. 3, "*Waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had*"—John vii. 53 to viii. 12—Acts viii. 37, "*And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God*"—Acts xxiv. 6, "*And would have judged according to our law. But the chief captain*

Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee"—1 John v. 7, *in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8, And there are three that bear witness in earth;*" this passage is omitted in all the Greek MSS. and Fathers previous to the 16th Century. See Dean Alford's Greek Testament in loco.

The True Greek Text.

With reference to the ascertaining of the True Greek Text of the New Testament, it may be stated, that there are previous to the Sixth Century but Five MSS. that require particular notice, viz., *The Vatican*—*The Alexandrian*—*The Parisian*—*The Beza or Cambridge*—and *The Sinaitic*.

The first in antiquity of these, it may be, by nearly 100 years, is the *Vatican MS.*; and as such, not only demands attention, but some reason, Why its Record is not to be received as the True record; and such reason is not to be found, if *Definite Rules* are to control decision, in the existence of different Records in either or any of the other MSS.; seeing that no claim of superior authority being urged

for either of them, only internal evidence can therefore direct the estimate of their respective value; and seeing, that this evidence includes the following.

We read Mark xiv 68, "*And the cock crew*" in all the Five MSS. just specified except the Vatican and Sinaitic; if this passage be received as genuine, *Three* of the Apostles or Writers of the Sacred Records, in *Five* separate places, have given utterance to direct *false statements*; seeing that in Matt. xxvi. 34 & 75, Luke xxii. 34 & 61, and John xiii. 38, it is expressly declared, "*Before the cock crow thou shalt deny me thrice.*" Internal evidence therefore requires, that the Three MSS. which contain this passage, viz., *The Alexandrian, The Parisian, and The Cambridge*, be here esteemed to convey *false statements*; and if so here, we may by *Arbitrary Selection* determine in what other passages their authority is worthy of regard, but by no other means are we able to do so; and consequently, their value in relation to supplying a True Text of Holy Scripture is of no account.

The Alexandrian MS. contains also Mark xvi. 9 to end of the Chapter—Luke xxiii. 34 and John v. 8. *The Parisian MS.* contains also, Matt. xx. 16, Mark

xvi. 9 to end of the Chapter, Luke xxiii. 34. *The Cambridge MS.* contains also, Matt. xx. 16, Mark xvi. 9 to end of the Chapter, Luke ix. 55, xxii. 43, xxiii. 34, John vii. 53 to viii. 12, Acts viii. 37. *The Sinaitic MS.* contains also, Luke xxii. 43, xxiii. 34, Acts xxiv. 6 to 8.

It appears to be probable, that our Blessed Lord's declaration recorded Mark xiv. 72 was understood, "*Before the cock crow twice, thou shalt deny me thrice,*" instead of, *Before cock twice* (that is, for second time in the day) *to have crowed, thrice thou wilt deny me;* and that in order to verify their estimate of the prediction, the words, "*And the cock crew,*" were *Intentionally* introduced into verse 68 in the *Alexandrian, Parisian, and Cambridge MSS.*; but that the contradiction to this statement elsewhere given being perceived by the Writer of the Sinaitic MS., he thought to remove the difficulty of his understanding of our Blessed Lord's declaration in verse 72, by *Intentionally* omitting in his Text of it, the words *ἐκ δευτέρου, δὲ;* and as these words are found in every other MS., their omission must be regarded to be erroneous; and taking the circumstances of the case into account, the appearance is, that it was an *Error Intentionally*

effected: and the correctness of this opinion is established by the omission in the Sinaitic MS. in Mark xiv. 30 of the words *ἢ δὲ*.

To sum up the evidence on this subject. In Four out of the Five Oldest extant MSS. of the New Testament, which are only copies of the original MSS., we are able to prove the existence of *Error*; and of *Error* that does not appear to have been the result of *Accident*, but of an *Intentional* substitution of something that could not have existed in the original Document; and in addition thereto, we find numerous passages which (according to the evidence we possess respecting them) are required to be considered *Erroneous*. When we recall *their number, that they are many Thousands—The length of many of such passages—And that The sense of the Record* is generally complete, whether the erroneous passage is or is not considered to be a portion of the Original narrative, it exceeds the bounds of probability to attribute these erroneous passages to *Accident*, or to any other cause than an *Intentional* alteration of the Original Record; most probably, in many cases, with the idea and expectation of improving it, and rendering it more beneficial to mankind. The Authorized Text has all the errors of the various *MSS. here set forth*.

In the 5th of the Oldest extant MSS., *The Vatican*, *Error* of no description is proved or asserted to exist, beyond what is reasonably attributable to the error of human transcription.

Justice therefore demands. *What sufficient reason* is there for not taking the Vatican MS. to be the *True Text* of Holy Scripture? What reading is there, different to the Reading of the Vatican MS., that demands adoption? Until answers to these inquiries be found, the Vatican MS. demands, and must be esteemed to be the True representative of the Sacred Text, by all who do not *Arbitrarily Select* some other MS. to be so.

Translation of Verbs.

Arbitrary Selection is incessantly employed by every Translator of Holy Scripture in relation to the expression of the *Person, Number, Tense, Mood, and Voice of Verbs*. The Grammatical Rule of expression in relation to either of these particulars is not disputed by any Translator, neither is it contended by any Translator, that a Sense capable of application to the Context of any selected passage does not exist, if a Rendering subject to the Grammatical Rules of expression in relation to these particulars

be observed; yet is it the case, that in numerous passages of *every* Translation, Verbs are by *Arbitrary Selection* rendered, *solely*, according to the Translator's wishes, and that in direct violation of their *Person, Number, Tense, Mood, and Voice*. Thus for example.

What but *Arbitrary Selection* justifies the translation of Matt. vi. 13, "*And lead us not into temptation,*" every requirement of Sense is satisfied by a Translation that does not violate this Grammatical Rule of Translating the Verb here. Thus, *And forgive us our debts, for even we forgive our debtors, and thou wouldest not have brought us into temptation* (by withholding from us thy favor), *therefore deliver us from the evil* (we have incurred, by forgiving us our debts.)

What but *Arbitrary Selection* justifies the translation of 1 Cor. xv. 12, "*Now if Christ be preached that he rose from the dead,*" instead of, *That he hath been raised from the dead*. To give some idea of the frequency of Translators recourse to this mode of Rendering, I will by chance selection take 2 Tim. i., which contains only 18 verses. Why is i. 8 translated, "*Be not thou therefore ashamed of the testimony of our Lord,*" instead of, *Therefore thou shouldst*

not be ashamed. Verse 10, "*By the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light,*" instead of, *By the appearing of our Saviour Jesus Christ's having abolished the death* (here incurred) *and brought life and immortality to light.* Verse 16, "*The Lord give mercy unto the house of Onesiphorus,*" instead of, *The Lord may grant mercy.* Verse 18, "*The Lord grant unto him that he may find mercy of Jehovah,*" instead of, *The Lord may grant unto him.*

In the cases just exhibited, and in innumerable other cases in every Translation, it is evident, that in the Translation of Verbs, no Rule is observed in relation to the expression of their *Voices, Moods, Tenses, Numbers, or Persons*, but each Translator adopts *solely* by his own *Arbitrary Selection*, such representations of them as he judges to be most suited to the Context.

The Greek Article.

But the perfection of *Arbitrary Selection*, whether it be as to *Quality*, or as to *Frequency of occurrence*, exists in relation to the Greek Article. There is no Form of words of which it is asserted, that the

Article in such Form, can *only* be employed as the *Definite Article*; or, can *never* be employed as the *Definite Article*. Produce such form of words, if such there be, or concede with Bp. Middleton Chap. ii., Sect. iv., Part v., “ I do not deny that the Greeks, whenever they wish to speak of anything *Definitely*, do employ the Article: and this end could not by any other means be attained more fully ;” and then it follows, that before the Sense of any passage in which the Greek Article is employed can be ascertained, it must be determined, what were *the wishes* of the Author who employed it; in other words, it must be *Arbitrarily Selected*, whether in the passage in which the Article occurs, the Article is employed as a *Definite* or an *Indefinite Article*.

Thus, *Arbitrary Selection* is to presume to determine in Luke xi. 13, that the wishes of Almighty God in relation to the Article were or were not in accordance with these words, “ *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give a holy spirit, that is, a spirit freed from guilt to them that ask him.*” And thus, *Arbitrary Selection* is to presume to determine in John vii. 39, that the wishes of Almighty God in relation to the Article were or

were not in accordance with these words, "*But this spake he of the spirit, which they that believe on him should receive : for a holy spirit, that is, a spirit freed from guilt having been given was not yet existing ; because that Jesus was not yet glorified.*" In like manner Rom. i. 7, "*Grace to you and peace from God our father and Jesus Christ's Lord.*" In like manner Rom. x. 13 "*For whosoever shall call upon the name of Jehovah shall be saved.*"

My brother, do not condemn such *Arbitrary Selection* as presumption, unless you acknowledge the Greek Article to be *the Definite Article*, as otherwise you yourself fully presume to make the *Arbitrary Selection* which you condemn.

Observe, in every case it is, *Baptized with a spirit holy, that is, with a spirit freed from guilt ;* and yet Acts xiii. 2 it unquestionably is, "*And the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them.*" And Acts vii. 51, "*Ye do always resist the Holy Ghost : as your fathers did, so do ye.*"

When marks to indicate *the wishes* of an Author are clearly set forth, it may be possible to determine, other than by *Arbitrary Selection*, the cases in which the Article is employed as an *Indefinite Article* ; but

until such *marks* are set forth, it can in no case be determined, other than by *Arbitrary Selection*, that the Article is employed as an *Indefinite Article*; and hence it follows, that in all places in which the Article is treated as an *Indefinite Article*, and these places are most numerous, and most important, that which is set forth is *Absolute error*.

Greek Substantive Verbs.

The Existing doctrine of *Greek Substantive Verbs* is a most wonderful display “*of much ado about nothing*,” seeing that an Author is under no *necessity* to observe it, as is evident from Matt. xxviii. 20, “*And, lo, I as well as you exist all the days*,” and Heb. viii. 10, “*And I will exist to them as a God, and they shall exist to me as a people*,” also in innumerable other places; and seeing, that the observance or non-observance of it is not considered to have any particular effect upon the Sense.

Let him who demurs to this statement, obtain for himself, for his own conviction, an example of an *acknowledged* effect upon the Sense obtained by an observance of the doctrine of *Substantive Verbs*, which could not be obtained had there been no *Substantive Verbs*, or let him assent to the proposition, That here is a Rule of Grammar, that is to be observed or neg-

lected at the *Arbitrary Selection* of every Author, because whichever course he pursues, the Sense is not known to be effected thereby.

I am far from contending, that an observance of the doctrine of Substantive Verbs *should have* no effect upon the Sense; but I do contend, that the doctrine as set forth and employed by Modern Theologians, is an extensive *Cause* that is unproductive of the smallest *Effect*. Is it *probable* that there can be such a Rule of Grammar?

Who that reads with due attention to the Sense, Matt. xi. 29, "*I am meek*," and John x. 7, "*I am the door*," does not feel, that the Verb in each of these cases conveys a different Sense, corresponding to, *I exist meek*, *I represent the door*; and that the Sense conveyed by the first is the *Literal Sense* of the words employed, and that by the second is *other than their Literal Sense*; and that the first is not subject to the doctrine of *Substantive Verbs*, but that the second is subject to that doctrine.

The words of the inscription on the cross of our Blessed Lord recorded Matt. xxvii. 37, are well suited to exhibit the various senses conveyed in passages connected with the Auxiliary Verb. Had the words, "*The king of the Jews*," been governed by the

Verb, the Sense conveyed would have been to this effect, *This Jesus exists, that is, upholds, him that is the king of the Jews.* Had the words, “*The king of the Jews,*” been Nominatives arranged immediately before the Verb, the Sense conveyed would have been to this effect, *This Jesus who is the king of the Jews exists, that is, has life or being,* corresponding in Sense to Acts xxvii. 28, “For in him we live, and move, and *have our being.*” Had the words, “*The king of the Jews,*” been Nominatives arranged before the Pronoun *This*, the Sense conveyed would have been to this effect, *Jesus the king of the Jews this man exists;* corresponding in Sense to John xix. 21, “*A king of the Jews I exist.*”

These Three Classes of Sense embrace every description of Sense that is conveyed by Passages connected with the Auxiliary Verb; but in place of each of the Forms prescribed for their conveyance, there is a new and uniform Form substituted, wherever the Sense expressed is to be understood *Metaphorically*, or in any other than a *Strictly Literal Sense*. Thus we read for the first Form, Mark xii. 42, “*Which make a farthing,*” Literally, *Which a farthing is, that is, which is equivalent to a farthing.* For the second Form, Luke xxiv. 39, “*That I myself I am,*” the

Strict Literal Sense is, *That I myself I exist*, that is, *have life*. And for the third Form, John x. 7, "*The door I am*," that is, *I represent*. It will be observed, that this *New Form* is that which accords with the doctrine of *Substantive Verbs*.

It therefore follows, that an observance of the doctrine of *Substantive Verbs* is designed to point out that the Sense intended to be conveyed is not *Literally True*; and hence we are able to perceive a reason, why what are called *Substantive Verbs*, sometimes are, and sometimes are not, subject to the requirements that that doctrine prescribes; inasmuch as the observance and non-observance of such requirements, is, in every case, dependent on an *Invariable and Undeviating character of Sense*; so that by the Form and Arrangement of the words used, it may be determined with *unerring certainty*, in every case, the especial Sense that the user of the words purposed to convey.

If *Definite Rules* are to be regarded, Matt. xxvi. 26 must be translated to this effect, "*And as they were eating, Jesus took bread, and having blessed, he brake it, and having given to the disciples, he said, take this bread, eat this bread, this thing* (viz., this taking and eating) *exists to man my body, that is, my human*

existence ;” in exact accordance with Matt. xxviii. 20, “*I exist all the days.*” The words, *My body*, cannot be regarded as Nominatives, as the pronoun *This* being Neuter, cannot refer to the bread after consecration, as we learn by 1 Cor. xi. 26, that the change effected by consecration has no effect upon the Gender, the pronoun *This* is there Masculine ; and if the pronoun *This* in Matt. xxvi. 26 must have reference to, *the taking and eating*, its antecedent cannot be, the body of Jesus, “*this is my body ;*” it can only *exist*, that is, demonstrate to man his having had a body. If *Definite Rules* are to be regarded, John x. 30 must be translated to this effect, “*I and the Father one (that is, the same) thing we exist.*” In like manner, John iv. 22, “*For the salvation of the Jews exists.*”

These, and innumerable other similar passages may *now* be otherwise translated, as *now*, each man *selects* for himself the Rendering that he will advocate ; *Definite Rules* for regulating each case may be pointed out, but each man *alone* must choose for himself, what, *in this world*, he will set forth as the appropriate Rendering ; yet let each man Note, that his choice is restricted *to this world* ; in the world to come, *Definite Rules* and not *Individual Choice*, will *be the only permitted defence of Truth.*

'Ιησοῦ.

Few realize the fact, that in assenting to the Greek Genitive Form of the Appellation *Jesus* being regarded as an expression of its Dative and Vocative Forms, there are these objections.

1st, That there is no Greek Noun that has a particular Form for any Case, that ever employs any other Form for the expression of that Case; and yet in Josh. i. 1, “*And the Lord spake unto Jesus, that is, unto Joshua the son of Nun,*” a Dative Form of the Appellation *Jesus* is employed, viz. 'Ιησοῖ.

2nd, That there is no passage in Holy Scripture, in which the Greek Genitive Form of the Appellation *Jesus* is *required* to be translated as a Dative, or Vocative, or other than a Genitive.

3rd, That there is no passage in Holy Scripture, in which by the requirements of the Sense, it is *requisite* for the Dative, or the Vocative Case of the Appellation *Jesus* to have been expressed in the Greek Original; every passage in which the Genitive Form of that Appellation is employed, admitting of its being Translated as a Genitive.

If these things be so, there is no *Rule*, unless *Arbitrary Selection* be designated such, to authorize the Greek Genitive Form of the Appellation *Jesus*

being translated otherwise than as a Genitive; if *Definite Rules* are to be observed, numerous passages in Holy Scripture *must be* translated as treating of *the Dispensation of Jesus*, and not as they are now Rendered, of *Jesus in person*; and the dying exclamation of St. Stephen *can only be*, Acts vii. 59, “*O Lord of Jesus receive my spirit.*”

Conclusion.

Here I will finish. Not that I forget the fallacy of the doctrine, *Of Genitives, Datives, and Accusatives Absolute—Of the disregard of the Position of Nominatives in the Arrangement of the words of a Sentence—In like manner, of Negatives—And in like manner, of the position of every word,—Or the fallacy of the doctrine, Of the absence of Punctuation in Ancient Greek.—Or the Errors in the Doctrine, Of Neuter Plurals being joined to Verbs Singular.* I verily do not forget these errors, but I fear that by extending my List, I may so weary the reader as to impair by minutia the effect I desire to produce upon him. My design is to demonstrate, not the *Quantity*, but the *Indubitable Existence of Intentionally committed Error*, in every existing Version of Holy Scripture;—not to particularize the *instances*

of occurrence, but to *Awaken conviction*, that *Erroneous Practices* are in every one of them not only pursued, but are contended to be courses that are just.

My Brother, calmly reflect, that if you accept the Authorized English Version of Holy Scripture as the representative of the Text of Divine Revelation, you accept that, which in *Thousands* of places does not claim to represent that which is expressly stated in the Original Record of it, but only that which Man considers ought to have been stated there ; and that, by accepting of which you admit, that you yourself cannot claim to possess, even in the Original from which it is taken, *distinctive Divine utterances*, but only *utterances* which are dependent for Sense on that which each human estimate attaches to them.

What can be urged to shew ?

1st. Why any Testimony of the First in Antiquity of the MSS. of Holy Scripture, viz., *The Vatican MS.*, is rejected as unworthy of credence ?

2nd. Why a Translator is to consider himself better qualified than an Historian to determine, what *Voice, Mood, Tense, Number, or Person of a Verb* ought to have been expressed ?

3rd. Why *Definition* is to be regarded as employed, *only*, when the User of it wishes to employ it?

4th. What is effected by an observance of the doctrine of *Greek Substantive Verbs*? and if nothing; then, why the observance of the doctrine is of incessant occurrence in Holy Scripture?

5th. Why, without any requirement of the Sense, the *Greek Genitive Form* of the Appellation *Jesus*, is, by *Arbitrary Selection alone* translated as a Dative or a Vocative?

Ponder well the answers to be given to these inquiries; for although their number is but Five, Five Thousand will not number the results of passages of Holy Scripture, the Sense of which is dependent on the character of the Answers that are returned to them; passages too (I wish it thoroughly to be understood) not of immaterial importance; but passages on which most of the vital doctrines of Christianity are dependent, and by which, all the doctrines of Christianity are materially affected.

We may with Bp. Pearson seek to avoid the difficulty which candid answers to the foregoing inquiries may entail, by contemptuous remarks, such as, that now a religious statement "*must be tried by*

a kind of school divinity, and the most fundamental doctrine, maintained as such ever since the Apostles' times by the whole Catholic Church, must be examined, censured, and condemned by (the Article) ὁ, ἡ, τὸ." (See Bp. Pearson's exposition of the Creed, Page 214, Edition 21). But contemptuous remarks are but poor exponents of Theological difficulties. The effect of the Article ὁ, ἡ, τὸ may be treated with contempt without due reflection, but I do not hesitate to assert, that no one with due reflection can deny, that our knowledge of *all* the great doctrines of the *Revealed will of God* is dependent on our estimate of the *Greek Article*.

Surely it is far easier to determine a single position such as the character of the Article, than the Thousands of difficulties which must without such determination arise, and which are to each man *wholly dependent* on his own particular estimate of the *Greek Article*.

In relation to the results to be obtained by those who are subject to the *Authorized system* of Translating Greek, there may be talk about their obtaining an *Universal Church*; but no man, with due reflection upon the Principles of the *Authorized system*, can reasonably expect to obtain any result

by it, that is inconsistent with *Interminable Theological Divisions*. In confirmation of this, behold what has been, and behold what now is.

In all my foregoing remarks I have confined myself, *exclusively*, to the *Principles* that I desire to observe in the attainment of my object; for the observance of those Principles I admit the possession of numerous personal disqualifications, and now record *one* that demands the serious consideration of every Biblical Student; *one* too, that I deeply regret to state is not confined to this present undertaking, but extends to every similar endeavour of the present day *that is worthy of attention*; it is this, that all that I have advanced is the creation of a *Single* mind.

Such creations may be honest, and may be based on *Right Principles*, and yet be marred by the effects of *human Education, Bias, Prejudice, and Predilections*. We are taught, "*That in a multitude of counsellors there is safety*;" so that perverted as is indeed the mind of man, yet must there be in him who is qualified to judge more of *Truth* than of *Error*; or the promise of *Safety*, that is, of *Truth*, to be found in numbers, cannot be verified. *Truth*, it may be, not in an abstract point of view, *Absolute*; but al-

together such in God's estimate of what man ought to determine to be *Truth*, in the circumstances in which he decides respecting it.

God entrusted not His Record for man, or even His Teaching of man, to a *Single* mind, although his own dear Son took part therein. Ought man, then, to judge it to be God's will, that a *Single* man, or a *Single* Sect, or a *Single* church, should translate, that is, should unfold that Teaching to man?

That Translation which satisfies the majority of a number of men, which number *fairly represents all qualified human opinions*, is that which God himself teaches man to regard to be, *The True representative for a nation*, of His own Revealed will.

And now Brother, Reader, may we not together rejoice, that although on many points we at present differ, we are united in our praises to the Great Giver of every good, for His unspeakable gift in *Divine Revelation*; and in our dependence *alone* on His blessing, that that Revelation may minister to our present and eternal happiness.

HERMAN HEINFETTER.

17, Fenchurch Street,

March 1st, 1864.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

AN ENGLISH VERSION
OF THE
GOSPEL ACCORDING TO
ST. MATTHEW.

CHAPTER I.

1. A book of generation of Jesus Christ, a son of David, a son of Abraham.

2. Abraham begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judas and his brethren ;

3. And Judas begat Phares and Zara of Thamar ; and Phares begat Esrom ; and Esrom begat Aram ;

4. And Aram begat Aminadab ; and Aminadab begat Naasson ; and Naasson begat Salmon ;

5. And Salmon begat Booz of Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jesse ;

6. And Jesse begat David the king ; and David begat Solomon of her *that had been the wife* of Urias ;

7. And Solomon begat Roboam ; and Roboam begat Abia ; and Abia begat Asa ;

8. And Asa begat Josaphat ; and Josaphat begat Joram ; and Joram begat Ozias ;

9. And Ozias begat Joatham ; and Joatham begat Achaz ; and Achaz begat Ezekias ;

10. And Ezekias begat Manasses ; and Manasses begat Amon ; and Amon begat Josias ;

11. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon :

12. And after they were brought to Babylon, Jechonias begat Salathiel ; and Salathiel begat Zorobabel ;

13. And Zorobabel begat Abiud ; and Abiud begat Eliakim ; and Eliakim begat Azor ;

14. And Azor begat Sadoc ; and Sadoc begat Achim ; and Achim begat Eliud ;

15. And Eliud begat Eleazar ; and Eleazar begat Matthan ; and Matthan begat Jacob ;

16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17. For all the generations *here recorded* from Abraham to David *are* fourteen generations ; and from David until the carrying away into Babylon *are* fourteen generations ; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18. Now the birth of the Christ even Jesus was on this wise : After his mother Mary was espoused to Joseph, before they came together, she was found with child without blemish to her reputation.

19. And Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20. But while he thought on these things, behold, an angel of Jehovah was made to appear unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her exists without blemish to her reputation.

21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22. And all this hath happened, that it might be fulfilled which was spoken of Jehovah by the prophet, saying,

23. Behold, a virgin shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24. Then Joseph being raised from sleep did as the angel of Jehovah had bidden him, and took unto him his wife:

25. Yet he knew her not till she had brought forth a son: and he called his name JESUS.

CHAPTER II.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3. Then when Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests

and scribes of the people together, he demanded of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet,

6. And thou Bethlehem, a land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor, that shall rule my people the Israel.

7. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child ; and when ye have found *him*, bring me word again, that I may come and worship him also.

9. Then when they had heard the king, they departed ; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13. And when they were departed for their country, behold, an angel of Jehovah appeareth to Joseph

in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until perhaps I bring thee word: for Herod will seek the young child to destroy him.

14. And when he arose, he took the young child and his mother by night, and departed into Egypt:

15. And was there until the death of Herod: that it might be fulfilled which was spoken of Jehovah by the prophet, saying, Out of Egypt have I called my son. *

16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18. In Rama was there a voice heard, weeping, and great mourning, Rachel lamenting *for* her children, and would not be comforted, because they are not.

19. But when Herod was dead, behold, an angel of Jehovah appeareth in a dream to Joseph in Egypt,

20. Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21. Then he arose, and took the young child and his mother, *and came into the land of Israel.*

22. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: and being warned of God in a dream, he turned aside into the parts of Galilee:

23. And came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, That He shall be called a Nazarene.

CHAPTER III.

1. Then in those days came John the Baptist, preaching in the wilderness of Judæa,

2. Saying, Repent ye: for the kingdom of heaven is at hand.

3. For this is he that was spoken of by the prophet Esaias, saying, A voice of one crying in the wilderness, Prepare ye the way of Jehovah, make his paths straight.

4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6. And were baptized of him in the river Jordan, confessing their sins.

7. But when he saw many of the Pharisees and Sadducees come to the baptism, he said unto them, O generation of vipers, who hath warned you to flee from wrath that is about to come?

8. Verily bring forth fruit worthy of the repentance *you profess*:

9. For ye should not think to say for yourselves, We have Abraham to *our* father: for I say unto you,

that God is able of these stones to raise up children unto Abraham.

10. Verily now the axe lies at the root of the trees : But every tree which bringeth not forth good fruit is hewn down, and cast into a fire.

11. I indeed baptize you with water upon repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with a spirit freed from guilt, even Divinely illumined :

12. Whose fan ~~is~~ in his hand, so he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.

13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me ?

15. And Jesus answering said unto him, Suffer *it to be so* now : for thus it becometh us to fulfil all righteousness. Then he suffered him.

16. And Jesus straightway having been baptized, went up straightway out of the water : and, lo, the heavens were opened, and he perceived a Spirit from God descending *as sensibly* as if *it were* a dove lighting upon him :

17. And lo a voice from heaven, saying, This is my beloved Son with whom I was well pleased.

CHAPTER IV.

1. Then was Jesus led up in imagination into the wilderness *to be tempted of the devil*.

2. That he having fasted forty days and forty nights was afterward an hungred.

3. That the tempter having come to him, he said, If thou be a Son of God, command that these stones be made bread.

4. That he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. That the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple,

6. And saith unto him, If thou be a Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: so that in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt Jehovah thy God.

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. That Jesus saith unto him, Get thee hence, Satan: for it is written, Thou shalt worship Jehovah thy God, and him only shalt thou serve.

11. That the devil leaveth him, and, behold, angels came and ministered unto him.

12. Then when Jesus had heard that John was cast into prison, he departed into Galilee;

13. And leaving Nazareth, he came and dwelt

in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim :

14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

15. Land of Zabulon, and land of Nephthalim, a journey by sea over the Jordan, Galilee of the Gentiles ;

16. The people which sat in darkness saw a great light ; and to them which sat in the region and shadow of death a light is sprung up.

17. From that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand.

18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a large net into the sea : for they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left *their* nets, and followed him.

21. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them.

22. And they immediately left the ship and their father, and followed him.

23. Then he went about through all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24. And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, being bound by possessing devils, or being lunaticks, or having the palsy ; and he healed them.

25. And there followed him great multitudes, *people* from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

CHAPTER V.

1. And seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him :

2. And he opened his mouth, and taught them, saying,

3. Blessed *are* the poor *among you* in spirit : for their *kingdom* is the kingdom of heaven.

4. Blessed *are* they *of you* that mourn : for they shall be comforted.

5. Blessed *are* the meek *among you* : for they shall acquire as by inheritance the *place they fill on* earth.

6. Blessed *are* they *of you* which do hunger and thirst after the justification *they acknowledge* ; for they shall be filled.

7. Blessed *are* the merciful *among you* : for they shall obtain mercy.

8. Blessed *are* the pure *among you* in heart : for they shall see God.

9. Blessed *are* the peacemakers *among you* : for *they shall be called sons by God.*

10. Blessed *are* they of *you* which are persecuted for righteousness' sake: for their *kingdom* is the kingdom of heaven. Blessed ye are.

11. When *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake, rejoice and be exceeding glad:

12. For great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. And men do not light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17. Ye should not think that I came to destroy the law, or the prophets: I came not to destroy, but to fulfil.

18. For verily I say unto you, Till if possible heaven and earth pass, one jot or one tittle should not have passed from the law, till if possible all be fulfilled.

19. Whosoever therefore shall break one of these least *commandments*, and shall teach men so, he

shall be called the least in the kingdom of heaven : but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye should not enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger by the judgment *awarded to him* :

22. But I say unto you, That whosoever is angry with his brother shall be in danger by the judgment *that shall be awarded to him* : and whosoever shall say to his brother, Raca, shall be in danger by the council's *edicts* : but whosoever shall say, Thou fool, shall be in danger as regards the place of the devouring flame.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ;

24. Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shouldst by no means come out thence, till possibly thou shouldst have paid the uttermost farthing.

27. Ye have heard that it was said, Thou shalt not commit adultery :

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. So if thy right eye causes thee to offend, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30. Or if thy right hand causes thee to offend, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31. Also *ye have heard that* it hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement :

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to have been debauched : and he that hath married *any one, he having a wife* having been put away, he committeth adultery.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

34. But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne :

35. Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is a city of the great King.

36. Neither *shalt thou swear by thy head, be-*

cause thou canst not make one hair white or black.

37. Thus shall your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth :

39. But I command you not to be made a contender by the evil *done to you* : but*whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law to take away thy coat, let him have *thy* cloke also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, and pray for them which persecute you ;

45. That ye may be sons of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. (For if ye love them which love you, ye have a reward, do not even the publicans the same ?

47. And if ye salute your brethren only, what do ye more *than others* ? do not even the Gentiles so ?)

48. So *acting* ye will be perfect, as your Father which is in heaven is perfect.

CHAPTER VI.

1. Take heed that ye do not your alms before men to be seen of them: for if *ye act* not truly, ye have no reward of your Father which is in heaven.

2. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That *thine* alms may be in secret: and thy Father which seeth into the secret *places* himself shall reward thee.

5. And when thou prayest, thou shalt not be as the hypocrites that love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in the secret *places*; and thy Father which seeth into the secret *places* shall reward thee.

7. And when ye pray, ye should not make foolish repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8. But *ye should not be like* unto them: for the

God that is your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10.* Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, for even we have ~~been~~ forgiven our debtors.

13. And thou wouldst not have brought us into temptation, therefore deliver us from the evil *we have incurred*:

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth into the secret *places* shall reward thee.

19. Treasure not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20. But treasure up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal :

21. For where your treasure is, there will your heart be.

22. The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

24. No man can serve two masters : for either he will hate the one, and love the other ; or he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?

26. Behold the fowls of the heaven : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

27. And which of you by taking thought can add one cubit unto his stature ?

28. And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin :

29. And I say unto you, *That even Solomon in all his glory was not arrayed like one of these.*

30. Wherefore, if God so clothe the grass of the field, which to day exists, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Therefore ye should take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed?

32. Although all these things do the Gentile seek: and your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his justification and kingdom and all these things shall be added unto you.

34. Take therefore no thought for the morrow for the morrow shall take thought for itself. Sufficient unto the day is the evil thereof.

CHAPTER VII.

1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you.

3. And why beholdest thou the mote that is in thy brother's eye, although thou considerest not that that is in thine own eye a beam?

4. Or how wilt thou say to thy brother, yield, I should pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6. Ye should not have given the holy *course* unto the dogs, neither have cast your pearls before swine

lest they trample them under their feet, and turn again and rend you.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or who is counted of you a man, whom his son asks for bread, that will give him a stone?

10. Or also asks a fish, that will give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12. Nevertheless all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to the destruction of man, and many there be which go in thereat:

14. Even because strait is the gate, and narrow is the way, which leadeth unto the life *that is eternal*, and few there be that find it.

15. Beware of the false prophets which come to you in sheep's clothing, but inwardly are ravening wolves.

16. Ye shall *know them by their fruits*. Do men *gather grapes of thorns, or figs of thistles?*

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into a fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, as I never knew you: depart from me, ye that practise disobedience to law.

24. Therefore whosoever heareth these sayings of mine, and doeth them, he shall be likened unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and *it fell: and great was the fall of it.*

28. Then it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine :

29. For he taught them as *one* having authority, and not as their scribes.

CHAPTER VIII.

1. When he was come down from the mountain, great multitudes followed him.

2. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3. And he put forth *his* hand, and touched him, saying, I should will ; be thou clean. And immediately his leprosy was cleansed.

4. Then Jesus saith unto him, Take heed to no man thou shouldst have asked *as to thy being clean* ; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7. He saith unto him, I will come and heal him.

8. Then the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof : but speak a word only, and my servant shall be healed.

9. For even I am a man under appointed authority, *having soldiers under me* : and I say to this man,

Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth *it*.

10. And when Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith in any one in Israel.

11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12. Though the sons of the kingdom shall be cast out into outer darkness : there the weeping and gnashing of teeth will exist.

13. And Jesus said unto the centurion, Go thy way ; as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15. And he touched her hand, and the fever left her : and she arose, and ministered unto him.

16. And when the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits by a word, and healed all that were sick :

17. That it might be fulfilled which was spoken by Esaias the prophet, saying, He was affected by our infirmities, yet *our* sicknesses were removed by him.

18. Now when Jesus saw a multitude about him, he gave commandment to depart unto the other side.

19. And a certain scribe came, and said unto

Master, I will follow thee whithersoever thou
t.

1. And Jesus saith unto him, The foxes have
s, and the birds of the air *have* nests; but the
of man hath not where to lay *his* head.

.. And another of his disciples said unto him,
l, suffer me first to go and bury my father.

2. But Jesus said unto him, Follow me; and let
lead bury their dead.

3. And when he was entered into a ship, his
ples followed him.

4. And, behold, there arose a great tempest in
sea, insomuch that the ship was covered with the
s: but he was asleep.

5. And they came and awoke him, saying, Lord,
us: we are lost.

6. And he saith unto them, Why are ye fear-
O ye of little faith? Then he arose, and
ked the winds and the sea; and there was a
t calm.

7. But the men marvelled, saying, What manner
an is this, that even the winds and the sea obey
!

8. Then when he was come to the other side
the country of the Gergesenes, there met
two possessed with devils, coming out of the
bs, exceeding fierce, so that no man could pass
hat way.

9. And, behold, they cried out, saying, What
o us, is also to thee, thou Son of God? thou
est hither to torment us before the time?

30. And there was a good way off from them an herd of many swine feeding.

31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32. And he said unto them, Go. And when they were come out, they went into the herd of swine : and, behold, the whole herd ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them fled, and went their ways into the city, and told everything, even the things which were befallen to the possessed of the devils.

34. And, behold, the whole city came out to meet Jesus : and when they saw him, they besought *him* that he would depart out of their coasts.

CHAPTER IX.

1. So he entered into a ship, and passed over, and came into his own city.

2. And, behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith said unto the sick of the palsy ; Child, be of good cheer ; thy sins be forgiven thee.

3. And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4. But Jesus knowing their thoughts said, Wherefore think ye evil in your hearts ?

5. For whether is it easier, to say, *Thy* sins be forgiven thee ; or to say, Arise, and walk ?

6. Except that *it is* necessary ye should know, that

the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7. And he arose, and departed to his house.

8. But when the multitudes saw *it*, they marvelled, and glorified God, which hath given such power unto men.

9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as Jesus sat at meat in the house, that behold, many publicans and sinners having come, they sat down with him and his disciples.

11. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with the publicans and sinners?

12. But when Jesus heard *that*, he said, They that be whole need not a physician, but they that are sick.

13. And go ye and learn what *that* meaneth, I desire mercy, and not sacrifice : for I am not come to call the righteous, but sinners.

14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast, but thy disciples fast not?

15. And Jesus said unto them, the sons of the bridechamber are not able to mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16. But no man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the old, and the rent is made worse.

17. Also they do not put new wine into old bottles : even lest the bottles break, and the wine runneth out, and the bottles are marred : but they put new wine into new bottles, and both are preserved.

18. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, Verily my daughter is even now dead : but come and lay thy hand upon her, and she shall live.

19. And Jesus arose, and followed him, and *so did* his disciples.

20. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment :

21. For she said within herself, If I may but touch his garment, I shall be whole.

22. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort ; thy faith hath made thee whole. And the woman was made whole from that hour.

23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24. He said, Give place ; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25. But when the people were put forth, he

went in, and took her by the hand, and the maid arose.

26. And the fame hereof went abroad into all that land.

27. And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened; then Jesus straightly charged them, saying, See no man acknowledge *to have effected this*.

31. But they, when they were departed, spread abroad his fame in all that country.

32. And after they went out, behold, they brought to him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen through the Israel's *power*.

34. But the Pharisees said, He casteth out devils through the prince of the devils.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every *kind of sickness* and every *kind of disease*.

36. For having seen *the multitudes*, he was moved *with compassion for them*, because they fainted, and

were scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples, The true harvest *is* plenteous, but the labourers *are* few ;

38. Therefore yield to the supplications of the Lord of the harvest, that he should send forth labourers into his harvest.

CHAPTER X.

1. Then when he had called his twelve disciples, he gave them a power *against* unclean spirits, so as to cast them out, and to heal all sickness and all disease.

2. Now the names of the twelve apostles are these; First, Simon, who is called Peter, and Andrew his brother; and James *the son* of Zebedee, and John his brother ;

3. Philip, and Bartholomew ; Thomas, and Matthew the publican ; James *the son* of Alphæus, and Thaddæus ;

4. Simon the Canaanite, and Judas the Cariothian, who also betrayed him.

5. These twelve Jesus sent forth, and commanded them, saying, Ye should not go into the way of the Gentiles, and into a city of the Samaritans ye should not enter :

6. But go rather to the sheep that sustain loss of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye have received, freely give.

9. Ye should not provide gold, nor silver, nor brass in your purses,

10. Nor scrip for *your* journey, neither two coats, neither shoes, neither staves: for the workman is worthy of his meat.

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12. And when ye come into the house, salute it.

13. And if indeed the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in a day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore prudent as serpents, and harmless as doves.

17. And beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18. And even ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father which speaketh through you.

21. Verily a brother shall deliver up a brother to death, and a father a child: and children shall rise up against *their* parents, and cause them to be put to death.

22. Even ye shall be hated of all *men* for my name's sake: but he that endereth to the end shall be saved.

23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24. The disciple is not above *his* master, nor the servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26. Fear them not therefore: for there is nothing covered, that shall not be revealed; or hid, that shall not be known.

27. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28. And fear not them which kill the body, as they are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a farthing?

that one of them shall not fall on the ground without your Father.

30. Yea, even all the hairs of your head are numbered.

31. Fear ye not therefore, ye are of more value than many sparrows.

32. And whosoever shall confess me before men, I will even I confess before my Father which is in heaven.

33. But whosoever shall deny me before men, I will even I deny before my Father which is in heaven.

34. Ye should not think that I am come to send peace on earth: I came not to send peace, but a sword.

35. For I am come to set a man at variance against his father, and a daughter against her mother, and a daughter in law against her mother in law.

36. Thus a man's foes *shall be* they of his own household.

37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38. And he that taketh not his cross, and followeth after me, is not worthy of me.

39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41. *He that receiveth a prophet in the name of*

a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2. Now when John had heard in the prison the works of Christ, he sent on account of his disciples,

3. And said unto him, Art thou he that should come, otherwise we look for another?

4. Then Jesus answered and said unto them, Go and shew John those things which ye do hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them.

6. And blessed is *he*, whosoever shall not be offended in me.

7. And after they departed, Jesus began to say unto the multitudes concerning John, Why went ye out into the wilderness to see a reed shaken with the wind?

8. Or why went ye out for to see a man clothed in

soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9. Or why went ye out for to see a prophet? yea, I say unto you, that *he* is more than a prophet.

10. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11. Verily I say unto you, Among them that are born of women there hath not been raised up more *a prophet* than John the Baptist: notwithstanding he that is least in the kingdom of heaven more than *a prophet* he is.

12. And from the days of John the Baptist until now the kingdom of heaven is fiercely assailed, and those who fiercely assail *it* take it by force.

13. For all the prophets and the law prophesied until John.

14. And if ye desire to receive *knowledge*, this is Elias, which was for to come.

15. He that hath ears, let him hear.

16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, which call unto their fellows,

17. And say, We have piped unto you, but ye have not ~~danced~~; we have mourned, but ye have not lamented.

18. For John came neither eating nor drinking, and they say, He hath a devil.

19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of *publicans and sinners*. But the

wisdom of his so doing is justified by this generation's works.

20. Then began he to upbraid the cities wherein his most mighty works were done, because they repented not :

21. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works, which were done in you long ago, had been done in Tyre and Sidon, they would perhaps have repented in sackcloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at a day of judgment, than for you.

23. And thou, Capernaum, thou shouldst not be exalted unto heaven, thou shouldst be brought down to hell : for if the mighty works, which have been done in thee, had been done in Sodom, they would perhaps have remained until this day.

24. But I say unto you, That it shall be more tolerable for the land of Sodom at a day of judgment, than for thee.

25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them unto babes.

26. Truly the Father : that this in thy sight was pleasure.

27. All things were delivered unto me by my Father : and so no man discerns the Son's *exclusive actions*, except the Father ; neither discerneth any man the Father's *exclusive actions*, except the Son,

and he to whomsoever the Son should will to reveal him.

28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and he shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

CHAPTER XII.

1. At that time Jesus went on the sabbath day through the corn ; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon a sabbath day.

3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him ;

4. How he entered into the house of God, and they did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, except only for the priests ?

5. Or have ye not read in the law respecting the sabbath days, the priests in the temple profane the sabbath, yet are blameless ?

6. Truly I say unto you, That in this place is one greater than the temple.

7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is Lord of the sabbath day.

9. And when he was departed thence, he went into their synagogue :

10. And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12. And how much is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13. Then saith he to the man, Stretch forth thine hand. And he was stretching *it* forth; and it was restored whole, like as the other.

14. Then the Pharisees went out, and held a council against him, how they might destroy him.

15. But when Jesus knew *it*, he withdrew from thence: and many followed him, and he healed them all;

16. But charged them that they should not make him known:

17. That it might be fulfilled which was spoken by Esaias the prophet, saying,

18. Behold my servant, whom I have chosen; my beloved, with whom my soul was well pleased: I will put a spirit from me upon him, and he shall declare a judgment to the Gentiles.

19. He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20. A bruised reed shall he not break, or smoking flax shall he not quench, till perhaps he send forth the judgment unto victory.

21. Verily through his name will Gentiles have confidence.

22. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23. And all the people were amazed, and said, Is not this the son of David?

24. But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25. And when he knew their thoughts, he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand:

27. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? as to this, they shall be your judges.

28. But if I cast out devils by a spirit from God, then the kingdom of God is unexpectedly come unto you.

29. Verily how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31. Wherefore I say unto you, Every sin and blasphemy shall be forgiven unto you by men: except the blasphemy *against* the Spirit, this shall not be forgiven.

32. Even whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it should not be forgiven him, neither in this age, neither in that that is about to come.

33. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof at a day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38. Then certain of the scribes answered him, saying, Master, we would see a sign from thee.

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41. Men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42. A queen from the south shall be raised up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43. Verily when the unclean spirit is gone out of a man, it walketh through dry places, seeking rest, and findeth none.

44. Then it saith, I will return into my house from whence I came out; and when it is come, it findeth *it* unoccupied, *by its* having been swept, and garnished.

45. Then it goeth, and taketh with itself seven other spirits more wicked than itself, and they enter in, and dwell there: so the last *state* of that man is worse than the first. Even so shall it be also with this wicked generation.

46. After he had talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 & 48. And he answered and said unto him that told him, Who is my mother? and who are my brethren?

49. And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

1. The same day went Jesus out of the house, and sat by the sea side.

2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; but the whole multitude stood on the shore.

3. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4. And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5. And some fell upon stony places, where they had not much earth: and forthwith having sprung up, because they had no deepness of earth:

6. Even when the sun was up, they were scorched; and because they had no root, they withered away.

7. And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9. Who hath ears, let him hear.

10. And the disciples came, and said unto him, Why speakest thou unto them in parables?

11. And he answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14. Thus in them is fulfilled the prophecy of Esaias, which saith, Ye shall hear with the ear, and shall not understand; and seeing ye shall see, and shall not perceive:

15. For this people's heart was waxed gross, and *their* ears were dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and so should be converted, and I should heal them.

16. But blessed *are* your eyes, for they see: and your ears, for they hear.

17. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18. Hear ye therefore the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is that which was sown by the way side.

20. And that *which was sown in stony places*, this

is he that heareth the word, and anon with joy receiveth it ;

21. Yet hath not a root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended.

22. And that which was sown among the thorns, this is he that heareth the word ; but the care of this age, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23. And that which was sown in the good ground, this is he that heareth the word, and understandeth it ; which therefore beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

25. And while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

28. Then he said unto them, Man's enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them up ?

29. But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest : and in the time of harvest I will say to the reapers,

Gather ye together first the tares, and bind them in bundles to burn them: then gather the wheat into my barn.

31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34. All these things spake Jesus unto the multitude in parables; and without a parable spake he nothing unto them:

35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the commencement.

36. Then he sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. And he answered and said, He that soweth the good seed is the Son of man;

38. And the field is the world; and the good seed are the sons of the kingdom; but the tares are the sons of the wicked *one*;

39. And the enemy that sowed them is the devil; and the harvest is a termination of an age; and the reapers are the angels.

40. As therefore the tares are gathered and burned in a fire, so shall it be in the end of the age *we live in*.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do the iniquity;

42. And shall cast them into the furnace of the fire that is there: the wailing and the gnashing of the teeth will exist.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears, let him hear.

44. The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the age *we live in*: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of the fire that is there: the wailing and the gnashing of the teeth will exist.

51. Have ye understood all these things? They say unto him, Yea.

52. Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53. And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55. *They are* not this man's, he is the carpenter's son. *They are* not his mother's, she is called Mary; and his brethren, James and Joses, and Simon, and Judas?

56. Or his sisters; is it not *that* they are all with us? Whence then hath this *man* all these things?

57. And they were offended with him. Then Jesus said unto them, A dishonoured prophet exists not, save in his own country, and in his own house.

58. And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

1. At that time Herod the tetrarch heard of the fame of Jesus,

2. And said unto his servants, This is John the Baptist; he has been raised from the dead; and therefore mighty works were powerfully shewn forth by him.

3. For Herod then had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4. For John said unto him, It is not lawful for thee to have her.

5. Though wishing to have put him to death, he feared the multitude, because they counted him to be a prophet.

6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7. Whereupon he promised with an oath to give her whatsoever she would ask.

8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9. And the king was sorry: for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10. And he sent, and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12. And his disciples came, and took up the dead body, and buried him, and went and told Jesus.

13. And when Jesus heard *of it*, he departed

thence by ship into a desert place in a private *manner*: but when the people had heard *thereof*, they followed him on foot out of the cities.

14. And he went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time may is now past; send the multitude away, that they go into the villages, and buy themselves victuals.

16. But Jesus said unto them, They need not depart; give ye them to eat.

17. And they say unto him, We have here but five loaves, and two fishes.

18. Then he said, Bring them hither to me.

19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

22. And straightway he constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the *evening was come*, he was there alone.

24. But the ship now many stadium from the land, was being kept distant, being tossed with waves : for the wind was contrary.

25. Then in the fourth watch of the night he went unto them, walking on the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, Verily it is a spirit ; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer ; I have life ; be not afraid.

28. And Peter answered and said unto him, Lord, if thou dost exist, bid me come unto thee on the water.

29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me.

31. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?

32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship worshipped him, saying, Of a truth thou art a Son of God.

34. And when they were gone over, they came into the land of Gennesaret.

35. And when the men of that place had knowledge of him, they sent out into all that country

round about, and brought unto him all that were diseased ;

36. And besought him that they might only touch the hem of his garment : and as many as touched were made perfectly whole.

CHAPTER XV.

1. Then came to Jesus scribes and Pharisees from Jerusalem, saying,

2. Why do thy disciples transgress the tradition of the presbyters ? for they wash not their hands when they eat bread.

3. But he answered and said unto them, Why do ye even transgress the commandment of God by your tradition ?

4. For God said, Honour thy father and mother : and, He that curseth father or mother, let him die a death.

5. But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me ;

6. He shall not honour his father. Thus have ye made the saying of God of none effect by your tradition.

7. Ye hypocrites, well did Esaias prophesy of you, saying,

8. This people, honoureth me with *their* lips ; but their heart is far distant from me.

9. But in vain they do worship me, teaching *for* doctrines commandments of men.

10. Then he called the multitude, and said unto them, Hear, and *understand* :

11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12. Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13. But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14. Let them alone: they be blind leaders. And if the blind lead the blind, both shall fall into the ditch.

15. Then answered Peter and said, Declare unto us this parable.

16. And he said, Are ye even yet without understanding?

17. Do not ye understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18. But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20. These are *the things* which defile a man; but to eat with unwashen hands defileth not a man.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22. And, behold, a woman of Canaan came out

of the same coasts, and cried, saying, Have mercy on me, O Lord, *thou* son of David, my daughter is grievously vexed with a devil.

23. But he answered her not a word. Then his disciples came and besought him, saying, Release her *daughter*; for she crieth after us.

24. But he answered and said, I was not sent except unto the sheep that have lost themselves of the house of Israel.

25. Then came she and worshipped him, saying, Lord, help me.

26. But he answered and said, It is not meet to take the children's bread, and to cast *it* to the dogs.

27. Then she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29. Then Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30. And great multitudes came unto him, having with them *those that were* lame, maimed, blind, dumb, and many others, and cast them down at his feet; and he healed them:

31. Insomuch that the multitude wondered, when they saw the deaf to hear, the maimed to be whole, and the lame to walk, and the blind to see: and they glorified the God *of Israel*.

32. Then Jesus called his disciples *unto him*, and said, I am moved with compassion for the multitude, because they continue with me three days, and have nothing to eat: and so I desire not to send them away fasting, lest they faint in the way.

33. Then the disciples say unto him, Whence should we have so much bread in a wilderness, as to fill so great a multitude?

34. Then Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35. Then he commanded the multitude to sit down on the ground.

36. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38. And they that did eat were four thousand men, beside women and children.

39. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XVI.

1. Then the Pharisees and the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 & 3. He answered and said unto them,

4. A wicked and adulterous generation asketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left *them*, and departed.

5. Then when his disciples were come to the other side, they had forgotten to take bread.

6. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7. Then they reasoned among themselves, saying, How did we take no bread.

8. But when Jesus perceived, he said, O ye of little faith, why reason ye among yourselves, How did ye bring no bread?

9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10. Neither the seven loaves of the four thousand, and how many baskets ye took up?

11. How is it that ye do not understand that I spake it not to you concerning bread, so beware of the leaven of the Pharisees and of the Sadducees?

12. Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Sadducees and of the Pharisees.

13. Then when Jesus came into the coasts of Cæsarea of the Philippi, he asked his disciples, saying, Whom do men declare to be the Son of man?

14. And they said, Some *say* John the Baptist: some, Elias: and others, Jeremias, or one of the prophets.

15. He saith unto them, And whom declare ye me to be?

16. And Simon Peter answered and said, Thou art the Christ, the *Son of the living God*.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art a rock, and upon this, that is, a rock, I will build my church; and the entrances of death will not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, it shall exist bound in heaven: and whatsoever thou shalt loose on earth, it shall exist loosed in heaven.

20. Then strictly charged he his disciples that they should tell no man that he was the Christ.

21. From that time forth began Jesus to shew unto his disciples, that he must go unto Jerusalem, and suffer many things of the presbyters and chief priests and scribes, and be killed, yet be raised again the third day.

22. But Peter took him, and said, rebuking him, Gently with thy *professions*, Lord: this shall not be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a scandal unto me: for thou savourest not the things that be of God, but those that be of the men *opposed to God*.

24. Then said Jesus unto his disciples, If any *man* wishes to come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever desires to save his life shall

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lose it: and whosoever shall lose his life for my sake shall find it.

26. For what is a man profited, if he shall gain the whole world, yet lose his own life? or what shall a man give in exchange for his life?

27. For the Son of man shall come in the glory of his Father with his *Father's* angels; and then he shall reward every man according to his works.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till probably they see the Son of man coming in his kingdom.

CHAPTER XVII.

1. And after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up into an high mountain apart,

2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3. And, behold, there appeared unto them Moses, and Elias talking with him.

4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, with whom I was well pleased; hear ye him.

6. And when the disciples heard it, they fell on their face, and *were sore afraid*.

7. But Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save him Jesus only.

9. And after they had come down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man should have been raised from the dead.

10. Then his disciples asked him, saying, Why then say the scribes that Elias must first come?

11. And he answered and said, Elias truly comes, and he shall restore all things.

12. But I say unto you, That Elias is come already, yet they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13. Then the disciples understood that he spake unto them of John the Baptizer.

14. Then when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15. Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he throweth himself into the fire, and oft into the water.

16. And I brought him to thy disciples, and they could not cure him.

17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18. And Jesus rebuked the devil: and it departed out of him: and the serf was cured from that hour..

19. Then came the disciples to Jesus apart, and said, Why could not we cast it out?

20. And Jesus said unto them, Because of your smallness of belief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 & 22. Then after their return into Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24. And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

25. He saith, Yes. But when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their sons, or of strangers?

26. And when he had said, Of strangers. Jesus saith unto him, Then are the sons free.

27. Notwithstanding, lest we should offend them, go thou to a sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened *his mouth*, thou shalt find a piece of

money: that take, and give unto them for me and thee.

CHAPTER XVIII.

1. Now at that time came the disciples unto Jesus, saying, Verily who is the greatest in the kingdom of heaven?

2. Then he called a little child, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye be turned *from such desires as are* the little children, ye should not enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me.

6. But whoso shall cause to offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7. Woe unto the world through the things that cause offences! for it must needs be that such things do come; but woe to that man by whom the thing that doth cause offence doth come!

8. Wherefore if thy hand or thy foot causes thee to stumble, cut them off, and cast *them* from thee: it is better for thee to enter into the life halt or maimed, than having two hands or two feet to be cast into everlasting fire.

9. Or if thine eye causes thee to stumble, pluck

it out, and cast *it* from thee: it is better for thee to enter into the life with one eye, than having two eyes to be cast into the hell of the fire.

10. Take heed, ye should not despise one of these little ones; for I say unto you, That their messengers to heaven at any *time* behold the face of my Father which is in heaven.

11 & 12. *How* think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine in the mountains, and goeth and seeketh that which is gone astray?

13. And if so be that he find it, verily I say unto you, that he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14. Likewise *I say unto you*, a desire exists not with your Father which is in heaven. so that *in gratifying it* one of these little ones might have perished.

15. Therefore if thy brother should have trespassed, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast escaped thy brother *from sin*.

16. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17. And if he shall neglect to hear them, tell *it* unto the church: but if indeed he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18. Verily I say unto you, Whatsoever ye should have bound on earth shall be bound in heaven: and

whatsoever ye should have loosed on earth shall be loosed in heaven.

19. Farther, verily I say unto you, That if ~~two~~ should have agreed for you on earth as touching an entire rule of action, whatsoever they should have asked, it shall be made *a rule* to them of my Father which is in heaven.

20. For where two or three are united on account of my name, there am I upheld in the midst of them.

21. Then came Peter and said unto him, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a man, a king, which would take account of his servants.

24. And when he had begun to reckon, a debtor was brought unto him, which owed him ten thousand talents.

25. So as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. But the servant fell down, and worshipped him, saying, have patience with me, and I will pay thee all.

27. Then the Lord of that servant was moved with compassion, and loosed him, and left alone the debt to him.

28. But the same servant went out, and found one of his fellowservants, which owed him an hundred

pence : and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29. Then his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee.

30. But he would not : but went and cast him into prison, till he should pay the debt.

31. Then when his fellowservants saw what was done, they were very sorry, and came and told unto their own lord all that was done.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I left alone to thee all that debt, because thou desiredst me :

33. Was it not meet for even thee to have had compassion on thy fellowservant, as even I had pity on thee ?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35. So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother.

CHAPTER XIX.

1. Then it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan ;

2. And great multitudes followed him ; and he healed them there.

8. But Pharisees came unto him, tempting him, and saying, Is it lawful *for a man* to put away his wife for every cause ?

4. Then he answered and said, Ye have not

understood, that he which made *them* at the beginning made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one as regards flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorcement, for to put her away.

8. He saith unto them, Assuredly Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, he causeth her to have been debauched: and he that did marry, *his wife* having been put away, doth commit adultery.

10. His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11. Then he said unto them, All *men* do not receive the saying, save *they* to whom it is given.

12. For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs on account of the men *they serve*: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to contain, let him contain.

13. Then were there brought unto him little children, that he should put *his* hands on them, and pray: but the disciples rebuked them.

14. Then Jesus said, Suffer little children, and forbid them not, to come unto me: for after such is the kingdom of heaven.

15. And he laid *his* hands on them, and departed thence.

16. And, behold, one came and said unto him, O Master, what good thing shall I do, that I may have eternal life?

17. Then he said unto him, Why askest thou me concerning the good? *there is* one that is good: but if thou wilt enter into the life, keep the commandments.

18. He saith unto him, Which? Then Jesus enumerated the *commandments*, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith unto him, All these things have I kept: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22. But when the young man heard that saying, he went away, being sorrowful: for he had great possessions.

23. Then said Jesus unto his disciples, Verily I

say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. Then when his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28. Then Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall sit, even ye, upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive manifold *in value*, for he shall inherit everlasting life.

30. But many *that are* first shall be last; and the last *shall be* first.

CHAPTER XX.

1. For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3. Then he went out about the third hour, and saw others standing idle in the marketplace,

4. And said unto them ; Go ye also into the vineyard, and whatsoever is right I will give you. And they went.

5. Again he went out about the sixth and ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing, and saith unto them, Why stand ye here all the day idle ?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

8. Then when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last even unto the first.

9. Then when they came that *were hired* about the eleventh hour, they received every man a penny.

10. But when the first came, they supposed that they should have received more ; but they, even they received every man a penny.

11. And when they had received *it*, they murmured against the goodman of the house,

12. Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13. But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ?

14. Take *that* thine *is*, and go thy way: I desire to give unto this last, even as unto thee.

15. Is it not lawful for me to do what I desire *to do* with mine own? Or does thine eye *necessarily* exist evil, because that I exist good?

16. So the last shall be first, and the first last:

17. Then Jesus being about to go up to Jerusalem, took the twelve disciples apart, and in the way said unto them,

18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him,

19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: but the third day he shall rise again.

20. Then came to him the mother of Zebedee's sons with her sons, worshipping *him*, and desiring a certain thing of him.

21. But he said unto her, What wilt thou? Then she saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? They say unto him, We are able.

23. He saith unto them, Ye shall drink of my very cup, but to sit on my right hand, or on my left, is not mine to give, save to whom it hath been prepared of my Father.

24. Then when the ten heard *it*, they were moved with indignation against the two brethren.

25. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26. It shall not be so with you: but whosoever will be great among you, let him be your minister;

27. And whosoever will be chief among you, let him be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29. Then as they departed from Jericho, a great multitude followed him.

30. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31. But the multitude rebuked them, that they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord *thou* son of David.

32. Then Jesus stood still, and called them, and said, What will ye that I shall do for you?

33. They say unto him, Lord, that our eyes may be opened.

34. Then Jesus having been moved with compassion, he touched their eyes: and immediately they received sight, and followed him.

CHAPTER XXI.

1. And when they *drew nigh unto Jerusalem*, and

were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3. And if any *man* say ought unto you, ye shall say, Verily the Lord of them hath need; and straightway he will send them.

4. Now all this was done, that it might be fulfilled which was spoken by the prophet, saying,

5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, even sitting upon an ass, yea, on a colt the foal of an ass.

6. And the disciples went, and did just as Jesus commanded them,

7. They brought the ass, and the colt, and put on them their clothes, and he sat thereon.

8. Then a great multitude spread their garments in the way; and others cut down branches from the trees, and strawed *them* in the way.

9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Having been blessed is he that cometh in the name of Jehovah; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11. But the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12. Then Jesus went into the temple, and cast out all that sold and bought in the temple, and

the tables of the money-changers, and
of them that sold doves,

he said unto them, It is written, My house
shall be called a house of prayer; but ye have made
it a den of thieves.

And the blind and the lame came to him in
the temple; and he healed them.

When the chief priests and scribes saw
the wonderful things that he did, and the serfs crying
in the temple, and saying, Hosanna to the son of
David, they were sore displeased,

he said unto him, Hearest thou what these
say? Jesus saith unto them, Yea; have ye
ever heard, That out of the mouth of babes and
nurslings thou hast perfected praise?

And he left them, and went out of the city
into the country; and he lodged there.

In the morning as he returned into the
city, he was angered.

Having seen a fig tree in the way, he
came to it, and found nothing thereon, but leaves
only. And he said unto it, Let no fruit grow on thee
hereafter for ever. And immediately the fig
tree withered away.

When the disciples saw it, they mar-
velled, saying, How soon is the fig tree withered

And Jesus answered and said unto them,
Verily I say unto you, If ye have faith, and doubt
not, ye shall not only do this *which is done* to the
fig tree, but also if ye shall say unto this mountain,

Be thou removed, and be thou cast into the sea ; it shall be done.

22. Yea all things, whatsoever possible *that* ye shall ask in prayer, believing, ye shall receive.

23. Then when he was come into the temple, the chief priests and the presbyters of the people came unto his teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24. Then Jesus answered and said unto them, I will ask you, even I, one thing, which if ye tell me, then I will tell you by what authority I do these things.

25. The baptism of John, whence was it? from heaven, or of men? Then they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26. But if we shall say, of men; we fear the people; for all hold John as a prophet.

27. So they answered Jesus and said, We cannot tell. He said unto them, even he *did*, Then I do not tell you by what authority I do these things.

28. Now what think ye? A *certain* man had two children; and he came to the first, and said, Child, go work to day in my vineyard.

29. And he answered and said, I, Sir: but he went not.

30. Then he came to the second, and said likewise. And he answered and said, I will not: *but* afterward having repented, he went.

31. Whether of them twain did the will of *his* father? They say, The last. Jesus saith unto them,

Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32. For John came unto you in a way of righteousness, yet ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, were not even afterward concerned that ye might believe him.

33. Hear another parable: There was a certain man, an householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first: and they did unto them likewise.

37. Then last of all he sent unto them his son, saying, They will become ashamed by my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, we should kill him, that we may possess his inheritance.

39. So having caught him, they cast *him* out of the vineyard, and slew *him*.

40. Therefore when the lord of the vineyard cometh, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy those miserable men, and will let out *his* vineyard

unto other husbandmen, which shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the scriptures, A stone which the builders rejected, the same was placed in a head of a corner: this is Jehovah's doing, and it is marvellous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall by this stone shall be broken: and on whomsoever it shall fall, it will grind him to powder.

45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46. Though they desired to lay hands on him, they feared *to do so for* the multitude, because they took him for a prophet.

CHAPTER XXII.

1. Then Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain man, a king, which made a marriage for his son,

3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5. But they made light of *it*, and went their ways, one to his farm, another to his merchandise :

6. And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7. But the king was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city.

8. Then saith he to his servants, Verily the wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many perhaps as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests.

11. But when the king came in to see the guests, he saw there a man which had not on a wedding garment.

12. So he saith unto him, Friend, how camest thou in hither not having a wedding garment? But he was speechless.

13. Then said the king to the ministers, Bind him hand and foot, and cast *him* into outer darkness ; there the weeping and gnashing of teeth will exist.

14. For many are called, but few *are* chosen.

15. Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16. So they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth,

neither carest thou for any *man*: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19. Shew me the tribute money. And they brought unto him a penny.

20. Then he saith unto them, Whose *is* this image and superscription?

21. They say, Cæsar's. Then saith he unto them, Now render unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22. And when they had heard *these words*, they marvelled, and left him, and went their way.

23. The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26. Likewise the second also, and the third, unto the seventh.

27. And last of all the woman died.

28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29. Then Jesus answered and said unto them, Ye

do err, not knowing the scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven.

31. But as touching the resurrection of the dead, ye have not understood that which was spoken unto you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? The God is not a God of the dead but of the living.

33. And when the multitude heard *this*, they were astonished at his doctrine.

34. But when the Pharisees had heard that he had put the Sadducees to silence, they on account of it were gathered together.

35. Then one of them, *which was* a lawyer, asked him a question, tempting him, and saying,

36. Master, which is the greatest commandment in the law?

37. Then Jesus said unto him, thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. The second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments hang all the law and the prophets.

41. Then after the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye of Christ? of whom is he a son? They say unto him, of David.

43. He saith unto them, How then doth David in spirit call him Lord, saying,

44. Jehovah said unto my Lord, Sit thou on my right hand, till perhaps I make thine enemies thy footstool ?

45. If David then call him Lord, how is he a son of his ?

46. And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAPTER XXIII.

1. Then spake Jesus to the multitude, and to his disciples,

2. Saying, The scribes and the Pharisees sit in Moses' seat :

3. All therefore whatsoever they bid you, observe and do ; but do not ye after their works : for they say, and do not.

4. Also they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders ; but they *themselves* will not move them with one of their fingers.

5. And all their works they do for to be seen of men : even they make broad their phylacteries, and enlarge the borders *of them*,

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi.

8. But ye should not be called Rabbi : for one is your Master ; and all ye are brethren.

9. And ye should not call *any one* a father of Christians upon the earth : for one is your Father, which is in heaven.

10. Neither be called masters : for a master of men there is but one, *even* the Christ.

11. And he that is greatest among you shall be your minister.

12. And whosoever shall exalt himself shall be *bas*ed ; and whosoever shall humble himself shall be *alt*ed.

13. Woe unto you, scribes and Pharisees, hypocrites ! that ye shut up the kingdom of heaven against men : for ye neither go in *yourselves*, neither offer ye them that are entering to go in.

14 & 15. Woe unto you, scribes and Pharisees, hypocrites ! that ye compass sea and land to make one proselyte, and when he is made, ye make him *fold* more a son of hell than you *are*.

16. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, *he* is a debtor !

17. Ye fools and blind : for whether is greater, the gold, or the temple that sanctified the gold ?

18. Also, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind : for whether is greater, the gift, or the altar that sanctifieth the gift ?

20. Whoso therefore shall swear by the altar, sweareth by it, and by *all things thereon*.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe unto you, scribes and Pharisees, hypocrites! that ye pay tithe of mint and anise and cummin, yet have omitted the weightier matters of the law, the judgment, the mercy, and the faith it enjoins: verily these ought ye to have done, and not to leave the other undone.

24. Ye blind guides, which strain at a gnat, and swallow a camel.

25. Woe unto you, scribes and Pharisees, hypocrites! that ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27. Woe unto you, scribes and Pharisees, hypocrites! that ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28. So ye also outwardly indeed appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29. Woe unto you, scribes and Pharisees, hypocrites! that ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our

fathers, we probably would not have been partakers with them in the blood of the prophets.

31. Wherefore ye be witnesses unto yourselves, that ye are sons of them which killed the prophets.

32. Fill ye up the measure of your fathers.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Wherefore, behold, I send unto you prophets, both wise and scribes: *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35. That through you may come every *kind* of righteous blood shedding upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come through this generation.

37. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto her, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, but ye would not!

38. Behold, your house is left unto you.

39. For I say unto you, Ye shall not see me henceforth, until perhaps ye should say, Blessed is he that cometh in the name of Jehovah.

CHAPTER XXIV.

1. Then Jesus went out, and departed from the

temple : and his disciples came to *him* for to shew him the buildings of the temple.

2. And he said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3. And after he had sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the completion of the age?

4. Then Jesus answered and said unto them, Take heed, no man should deceive you.

5. Yet many shall come in my name, saying, I am the Christ; and shall deceive many.

6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must come to pass, the end is thus.

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places.

8. But all these *are* a beginning of sorrows.

9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

11. Also many false prophets shall rise, and shall deceive many.

12. And because the disregard *of my having come* is multiplied, the love of the many shall wax cold.

13. But he that shall hold out unto the end *for*

my having come, the same shall be saved from being deceived.

14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end have come.

15. When ye therefore shall see the abomination of the desolation spoken of by Daniel the prophet, having stood in the holy place, (whoso readeth, let him understand :)

16. Then let them which be in Judæa flee into the mountains :

17. Let him which is on the housetop not come down to take any thing out of his house :

18. Neither let him which is in the field return back to take his clothes.

19. And woe unto them that are with child, and to them that give suck in those days !

20. And pray ye that your flight be not with a winter, or even with a sabbath day :

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever should have been.

22. And except those days should be shortened, probably all flesh were not saved : but for the elect's sake those days shall be shortened.

23. Then if any man shall say unto you, Lo, here is the Christ, or there ; ye should not believe *it*.

24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if *it were* possible, they shall deceive even the elect.

25. Behold, I have told you before.

26. Wherefore if they shall say unto you, Behold, he is in the desert ; ye should not go forth : behold, *he is* in the secret chambers ; ye should not believe it.

27. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.

28. Wheresoever the carcase is, there will the eagles be gathered together.

29. Now immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

30. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32. Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh :

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, That this generation should not have passed, until perhaps all these things be fulfilled.

35. Heaven and earth shall pass away, but my words should not have passed away.

36. But of that day and hour knoweth no *man*, no, not the angels of heaven, neither the Son, but the Father only.

37. Thus as the days of Noe *were*, so shall also the coming of the Son of man be.

38. For as in the days that were before the flood . they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took them all away ; so shall the coming of the Son of man be.

40. Then shall two be in the field ; the one shall be taken, and the other left.

41. Two *women shall be* grinding at the mill ; the one shall be taken, and the other left.

42. Watch therefore : for ye know not what day your Lord doth come.

43. And that *ignorance* understand, for if the good-man of the house had known in what watch the thief would come, he probably would have watched, and would probably not have suffered his house to be broken up.

44. Therefore be ye also ready : for it may be, in such an hour as ye think not the Son of man cometh.

45. Hence he whom his lord hath made ruler over his household, to give them meat in due season, so *acting*, is a faithful and wise servant ?

46. Blessed is that servant, he whom his lord when he cometh shall find so doing.

47. Verily I say unto you, That he shall make him ruler over all that are his.

48. But if that evil servant shall say in his heart, My lord delayeth ;

49. And shall begin to smite *his* fellowservants, and to eat and drink with the drunken ;

50. The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint *him* his portion with the hypocrites : there the weeping and the gnashing of the teeth will exist.

CHAPTER XXV.

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were foolish, and five *were* wise.

3. For they that *were* foolish having taken their lamps, they took no oil with them :

4. But the wise took oil in the vessels of their lamps.

5. Now while the bridegroom tarried, they all slumbered and slept.

6. But at midnight there was a cry made, Behold, the bridegroom ; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

9. But the wise answered, saying, lest there be not enough for us and you : go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

11. And afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour.

14. For *ye are placed* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey.

16. He that had received the five talents went and traded with the same, and gained other five.

17. And likewise he that *had received* the two, he gained other two.

18. But he that had received the one went and digged in the earth, and hid his lord's money.

19. And after a long time the lord of those servants cometh, and reckoneth with them.

20. Then he that had received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained five talents more.

21. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He that had received the two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25. And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26. Then his lord answered and said unto him, *Thou* wicked and slothful servant, didst thou know that I reap where I sowed not, and gather where I have not strawed:

27. Then thou oughtest to have put my money to the exchangers, that at my coming I should probably have received mine own with usury.

28. Take therefore the talent from him, and give *it* unto him which hath the ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into

the darkness that is in that place outer: there the weeping and the gnashing of the teeth will exist.

31. For when the Son of man shall come in his glory, and all the angels with him, then shall he sit upon a throne for his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33. And he shall set the true sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye that have been blessed of my Father, inherit a kingdom that hath been prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38. Or when saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41. Then shall he say also *unto them on the left hand*,

Depart from me, ye having been cursed to everlasting fire that has been prepared for the devil and his angels

42. For I was an hungred, and ye gave me no meat: and I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in naked, and ye clothed me not: sick, and in prison and ye visited me not.

44. Then shall they, even they, answer him, saying, Lord, when saw we thee an hungred, or athirst or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, verily ye did *it* not to me.

46. Then these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

1. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2. Ye know that after two days is *the feast of* the passover, then the Son of man is betrayed to be crucified.

3. Then were assembled together the chief priests and the presbyters of the people, at the palace of the high priest, who was called Caiaphas.

4. And consulted that they might take Jesus by subtilty, and kill *him*.

5. But they said, Not on the feast *day*, lest there be an uproar among the people.

6. Now when Jesus was come into Bethany, into a house of Simon the leper,

7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8. Then when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9. For this might have been sold for much, and given to the poor.

10. But when Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she hath poured this ointment on my body, she did *it* to prepare me for burial.

13. And verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

17. Now by the first *day* of the *feast of unleavened bread drawing nigh*, the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to a suitable man, and say unto him, The Master saith, My time

is at hand ; I would keep the passover at thy house with my disciples.

19. Then the disciples did as Jesus had appointed them ; and they made ready the passover.

20. And when the even was come, he sat down with the twelve.

21. And after they had eaten, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Far from doing it I am O Lord.

23. Then he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24. Verily the Son of man goeth as it is written of him : but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not yet been born.

25. Then Judas, which betrayed him, answered and said, Master, I am far from *doing it*. He said unto him, Thou hast promised *to do it*.

26. Then after their eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat ; so doing exists my *having had a body*.

27. And he took a cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it ;

28. For so doing exists my blood of the covenant, which unrestrictedly flows for many for a remission of sins.

29. And I say unto you, I should not drink henceforth of this fruit of the vine, until that day when

I drink it now by means of you in my Father's kingdom.

30. Then when they had sung an hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them, All ye shall cause scandal to me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I have been raised again, I will go before you into Galilee.

33. Then Peter answered and said unto him, Though all men shall be offended with thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, That this night, before cock crow, thou shalt deny me thrice.

35. Peter said unto him, Though I should be required to die with thee, yet will I not deny thee. Likewise also said all the disciples.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37. And having taken Peter and the two sons of Zebedee, and began to be sorrowful and very heavy,

38. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch with me.

39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40. Then he cometh unto the disciples, and findeth them asleep, so he saith unto Peter, So ye are not able to watch with me one hour.

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, O my Father, if this cup may not pass away, except I drink it, thy will be done.

43. Then he came and found them asleep again: for their eyes were heavy.

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: For behold, the hour is at hand, and *behold* the Son of man is betrayed into the hands of sinners.

46. Rise, we should be going: behold, he is at hand that doth betray me.

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and presbyters of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49. And forthwith having come to Jesus, he said, Hail, master; and kissed him.

50. Then Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51. And, behold, one of them which were with him stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53. Thinkest thou that I cannot pray to my Father, and he shall presently give me now more than twelve legions of angels?

54. But how then shall the scriptures be fulfilled, so thus it must be?

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all his disciples forsook him, and fled.

57. And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the presbyters were assembled.

58. But Peter followed him afar off unto the high priest's palace, and having entered in, he sat with the officials, to see the end.

59. Now the chief priests, and all the council, sought false witness against Jesus, to put him to death;

60. But found none, though many false witnesses came. But at *the last came two,*

61. And, said, *This fellow* said, I am able to destroy the temple of God, and to build it in three days.

62. Then the high priest arose, and said unto him, Answerest thou nothing? something these *men* have witnessed against thee?

63. But Jesus held his peace. Then the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66. What decreeth ye? Then they answered and said, He is guilty of death.

67. Then did they spit in his face, and buffeted him; and smote *him* with the palms of their hands,

68. Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69. Now Peter sat without in the palace: and a damsel came unto him, saying, Verily thou wast with Jesus of Galilee.

70. But he denied before *them* all, saying, I know not what thou sayest.

71. Then when he was gone out into the porch, another *maid* saw him, and said unto them that were there, *This fellow* was with Jesus of Nazareth.

72. And again he denied with an oath, Verily I do not know the man.

73. And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for even thy speech bewrayeth thee.

74. Then began he to curse and to swear, *saying*, Verily I know not the man. And immediately the cock crow *time came*.

75. Then Peter remembered the word of Jesus, which said, Before cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

1. Then when the morning was come, all the chief priests and presbyters of the people held a united counsel against Jesus to put him to death:

2. And when they had bound him, they led *him* away, and delivered him to Pilate the governor.

3. Then Judas, which had betrayed him, when he ~~saw~~ that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and presbyters,

4. Saying, I have sinned in that I have betrayed innocent blood. But they said, What is *that* to us? thou shouldst have seen *to that*.

5. Then he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6. Then the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7. And they held a counsel, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, A field of blood, unto this day.

9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they did value out of the children of Israel;

10. And gave them for the potter's field, as Jehovah appointed by me.

11. Then was Jesus placed before the governor, and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12. But when he was accused of the chief priests and presbyters, he answered nothing.

13. Then said Pilate unto him, Thou hearest not; many things they witness against thee.

14. But he answered him to never a word; in-
somuch that the governor marvelled greatly.

15. Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner called Barabbas.

17. Therefore when they were gathered together, Pilate said unto them, What will ye, shall I release unto you Barabbas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered *him*.

19. Then when he was set down on the judgment seat, his wife sent unto him, saying, Let nothing unto *condemnation exist* by thee or by that just *man's acts*: for I have suffered many things this day in a dream because of him.

20. But the chief priests and presbyters persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21. Then the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas.

22. Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say, Let him be crucified.

23. And the governor said, Because of what evil he hath done? But they cried out the more, saying, Let him be crucified.

24. And when Pilate saw that he prevailed nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this person: ye shall see to it.

25. Then answered all the people, and said, His blood *be* on us, and on our children.

26. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28. And having provided for him a scarlet robe, they put *it* on him.

29. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30. And they spit upon him, and took the reed, and smote him on the head.

31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33. And when they were come unto a place called Golgotha, that is, a place called after a skull,

34. They gave him wine to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35. And they crucified him, and parted his garments, casting lots:

36. And sitting down they watched him there;

37. Then they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38. There were two thieves crucified with him, one on the right hand, and another on the left.

39. Then they that passed by reviled him, wagging their heads.

40. And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be a Son of God, come down from the cross.

41. Likewise also the chief priests mocking *him*, with the scribes and presbyters, said,

42. He saved others; can he save himself? Is he a King of Israel? let him now come down from the cross, and we will believe him.

43. He trusted in God; let him deliver him now, if he will have him: for he said, I am a Son of God.

44. And the thieves also, which were crucified with him, cast the same in his teeth.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47. And some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. But the rest said, Let be, we would see whether Elias will come to save him. And one having taken a spear, pierced his side, and there came out water and blood.

50. Then Jesus, when he had cried again with a loud voice, yielded up the ghost.

51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52. And the graves were opened; and many bodies of the saints which slept were raised,

53. And came out of the graves after his resur-

rection, and went into the holy city, and were made apparent unto many.

54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was a Son of God.

55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him :

56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57. When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple :

58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded it to be delivered.

59. And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60. And laid it in his new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I am raised again.

64. Command therefore that the sepulchre be

made sure until the third day, lest his disciples come and steal him away, and say unto the people, He was raised from the dead : so the last error shall be worse than the first.

65. Pilate said unto them, Ye have a watch : go your way, make *it* sure, though ye know *my decree*.

66. So they went, and made the sepulchre sure, securing the stone by setting a watch.

CHAPTER XXVIII.

1. And after the sabbaths, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And, behold, there was a great earthquake : for an angel of Jehovah descended from heaven, and came and rolled back the stone, and sat upon it.

3. And his countenance was like lightning, and his raiment white as snow :

4. And for fear of him the keepers did shake, and became as dead *men*.

5. But the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified.

6. He is not here : for he was raised, as he said. Come, see the place where he lay.

7. And go quickly, and tell his disciples that he was raised from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

8. And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

9. And, behold, Jesus met them, saying, Hail. And the *women* came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren that they should go into Galilee, for there shall they see me.

11. And after they were gone, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12. Then when they were assembled with the presbyters, and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16. But the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw him, they worshipped, though they doubted.

18. But Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, make all nations disciples, having baptized them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: for, lo, I as well as you exist all the days unto the end of the age.

AN ENGLISH VERSION
OF THE
GOSPEL ACCORDING TO
ST. MARK.

CHAPTER I.

1. The beginning of the gospel of Jesus Christ,
a Son of God ;

2. As it is written in Esaias the prophet, Behold,
I send my messenger before thy face, which shall
prepare thy way.

3. The voice of one crying in the wilderness,
Prepare ye the way of Jehovah, make his paths
straight.

4. John that baptises was in the wilderness
preaching a baptism of repentance for a remission
of sins.

5. And there went out unto him all the land of
Judsea, and they of Jerusalem, and were being bap-
tized of him in the river of Jordan, confessing their
sins.

6. And John *was clothed with camel's hair, and*

with a girdle of a skin about his loins ; and he did eat locusts and wild honey ;

7. And preached, saying, There cometh one mightier than I here after, the latchet of whose shoes I am not worthy to stoop down and unloose.

8. I have baptized you with water : but he shall baptize you with a spirit freed from guilt.

9. It came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And straightway coming up out of the water, he saw the heavens being opened, even the Spirit as a dove descending upon him :

11. And there came a voice from heaven, *saying*, Thou art my Son that is beloved, with thee I was well pleased.

12. And immediately the imagination driveth him *in fancy* into the wilderness.

13. That he was existing in the wilderness forty days, tempted of the devil ; and that he was with the wild beasts ; and that the angels were ministering unto him.

14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand : repent, and believe the gospel.

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea : for they were fishers.

17. And Jesus said unto them, Come after me, and I will make you to become fishers of men.

18. And straightway they forsook their nets, and followed him.

19. And when he had gone a little farther, he saw James the son of Zebedee, and John his brother, but they were in the ship mending their nets.

20. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21. Then they went into Capernaum; and straightway on the sabbath day having entered into the synagogue, he taught.

22. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23. And immediately there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, what to us *is thy coming*, even thou *as a Jesus*, O Nazarene? art thou come to destroy us? I know thee who thou the Holy of God art.

25. Then Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all so amazed as that they enquired, saying, What is this thing? a new doctrine; with authority even commandeth he the unclean spirits, *and they do obey him*.

28. And immediately his fame spread abroad everywhere throughout all the region of Galilee.

29. And forthwith, when they were come out of the synagogue, he entered into the house of Simon and Andrew, with James and John.

30. But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31. And he came and took her by the hand, and lifted her up; and the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick of divers diseases, and cast out many devils; but he suffered not the devils to say that they knew him to be Christ.

35. And in the morning, rising up a great while before day, he went out into a solitary place, and there prayed.

36. And Simon and they that were with him followed after him.

37. And when they had found him, they said unto him, Assuredly all men seek for thee.

38. And he said unto them, We should go elsewhere into the next towns, that I may preach there also: for therefore came I forth.

39. Then he preached in their synagogues throughout all Galilee, and cast out devils.

40. And there came a leper to him, beseeching him, *and* saying unto him, Lord, surely If thou shouldst will, thou canst make me clean.

41. And he, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I should will; be thou clean.

42. And immediately the leprosy departed from him, and he was cleansed.

43. And he straitly charged him forthwith, and sent him away;

44. And saith unto him, Take heed of no one, thou shouldst have asked nothing *as to thy being clean*: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

CHAPTER II.

1. And again he entered into Capernaum after some days: *and* it was noised that he was in the house.

2. And many were gathered together, insomuch that there was no room to receive more, not so much as about the door: and he preached the word unto them.

3. And they come unto him, bringing one sick of the palsy, which *was borne of four*.

4. And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5. Then when Jesus saw their faith, he said unto the sick of the palsy, Child, thy sins are forgiven.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this *man* thus speak blasphemies? who can forgive sins except one, God?

8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said, Why reason ye these things in your hearts?

9. Whether is it easier to say to the sick of the palsy, *Thy* sins are forgiven ; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11. I say unto thee, Arise, and take up thy bed, and go unto thine house.

12. And he arose, and immediately took up the bed, and went forth before all ; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13. And he went forth again by the sea side ; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said

unto him, Follow me. And he arose and followed him.

15. And it came to pass, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: truly there were many, and they followed him.

16. And when the scribes of the Pharisees saw that he eat with the publicans and sinners, they said unto his disciples, How is it that he eateth with the publicans and sinners?

17. And when Jesus heard it, he saith unto them, Because they that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

18. And the disciples of John, so also the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in that day.

21. No man seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and a worse rent is made.

22. And no man putteth new wine into old bottles: For else the wine doth burst the bottles,

and the wine and the bottles are lost: but new wine *should be put* into new bottles.

23. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need, and was an hungred, and what they did that were with him?

26. That he went into the house of God to Abiathar a high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27. And he said unto them, The sabbath was made for the man *that observes it*, and not that man for the sabbath :

28. Therefore the Son of man is a Lord even of the sabbath.

CHAPTER III.

1. Then he entered again into a synagogue; and there was a man there which had a withered hand.

2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3. And he saith unto the man which had the withered hand, Stand forth.

4. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he was stretching it out: and his hand was restored.

6. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7. So Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed, and from Judæa,

8. And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what things he did, came unto him.

9. And he spake to his disciples, that small ships should wait on him because of the multitude, lest they should throng him.

10. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11. Even unclean spirits, when they saw him, fell down before him, and cried, saying, Verily thou art the Son of God.

12. Although he greatly charged them lest they should make him conspicuous.

13. Then he goeth up into a mountain, and

calleth *unto him* whom he would : and they came unto him.

14. And he ordained twelve, whom also he named Apostles, that they should be with him, and that he might send them forth to preach,

15. And to have power to cast out devils.

16. So he ordained the twelve, and he surnamed Simon, Peter ;

17. And James the *son* of Zebedee, and John the brother of James ; and he surnamed them Boanerges, which is, Sons of thunder :

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19. And Judas Iscariot, which also betrayed him : and they went into an house.

20. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard *of it*, they went out to lay hold on him : for they said, He is beside himself.

22. But the scribes which came down from Jerusalem said, That he had Beelzebub, and that by the prince of the devils casteth he out devils.

23. Then he called them *unto him*, and said unto them in parables, How can Satan cast out Satan ?

24. For if a kingdom be divided against itself, that kingdom cannot stand.

25. Or if a house be divided against itself, that house cannot stand.

26. So if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27. Nevertheless no man having entered into a strong man's house can spoil his goods, except he should first bind the strong man; and then he will spoil his house.

28. Verily I say unto you, That every kind of sin shall be forgiven by the sons of men, and whatsoever blasphemies they shall blaspheme :

29. Except he that shall blaspheme against the Holy Ghost hath not forgiveness during the age *he lives in*, but retained he is during life of sin :

30. Wherefore I declared, He hath an unclean spirit.

31. There came then his brethren and his mother, and, standing without, sent unto him, calling him,

32. For a multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33. Then he answered them, saying, Who is my mother, or my brethren ?

34. Having looked round about on them which sat about him, he said, Behold my mother and my brethren !

35. Whosoever shall do the will of God, he is my brother, and *sister, and mother.*

CHAPTER IV.

1. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat down on the sea; and the whole multitude was by the sea on the land.

2. And he taught them many things by parables, and said unto them in his doctrine,

3. Hearken; behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some indeed fell by the way side, and the fowls came and devoured it up.

5. And some fell on stony ground, and where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6. But when the sun was up, it was scorched; and because it had no root, it withered away.

7. And other fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit, it sprang up and was increased; and brought forth, some thirty, and some sixty, and some an hundred.

9. And he said, He that hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parable.

11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but

unto them that are without *you*, all things in God's kingdom exist in parables :

12. That seeing they may see *it*, yet should not *without you* perceive *it*; and hearing they may hear of *it*, yet should not *without you* understand concerning *it*; lest *without you* they should be converted, and their rejection of *you* should be forgiven them.

13. Then he said unto them, Ye have not understood this parable? and so how shall ye understand all the parables?

14. The sower is he that soweth the word.

15. And these by the way side are they, where the word is sown; which when they have heard, Satan cometh immediately, and taketh away the word that was sown in them.

16. And these which are sown on stony ground are they likewise; who, when they have heard the word, immediately receive it with gladness;

17. But have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And others which are sown among thorns are; such as hear the word,

19. But the cares of this world, or the deceitfulness of *its* riches, or the *deceits* that enter in by the other lusts, choke the word, and so it is unfruitful.

20. And those which are sown on good ground are; such as hear the word, and receive *it*, and

bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21. Then he said unto them, For what is a candle brought, *Is it*, that it be put under a bushel, or under a bed? and not, that it be set on a candlestick?

22. For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23. If any man have ears to hear, let him hear.

24. Then he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you, yea, more shall be given unto you.

25. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26. Also he said, So is the kingdom of God, as if a man should cast seed into the ground when thou shouldst sleep;

27. And it should be raised up night and day, so the seed should spring and grow up, he knoweth not how.

28. The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29. But when the fruit is ripe, immediately he putteth in the sickle, because the harvest is come.

30. Also he said, Whereunto shall we liken the kingdom of God? or unto what comparison?

31. We might compare it as to a grain of mustard

seed, which, when it is sown in the earth, is less than all the seeds that be in the earth :

32. Yet when it is sown, it groweth up, and becometh greater than all herbes, and shooteth out great branches ; so that the fowls of the heaven may lodge under the shadow of it.

33. Thus with many such parables spake he the word unto them, as they were able to hear it.

34. And without a parable spake he not unto them : but when they were alone, he expounded all things to his disciples.

35. And the same day, when the even was come, he saith unto them, We should pass over unto the other side.

36. And when they had sent away the multitude, they took him even as he was into the ship. And there were with him other ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full..

38. And he was in the hinder part of the ship, asleep on the pillow : and they awake him, and say unto him, Master, carest thou not that we are lost ?

39. And having arisen, he rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye fearful ? Not yet have ye faith ?

41. And they feared exceedingly, and said one to another, What then is this man, that even the wind and the sea obey *him* ?

CHAPTER V.

1. Then they came over unto the other side of the sea, into the country of the Gadarenes.

2. And when he ~~was~~ come out of the ship, there met him out of the tombs a man with an unclean spirit,

3. Who had *his* dwelling among the tombs; and no man yet could bind him, no, not even with a chain :

4. For he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces : neither could any *man* tame him.

5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6. But when he saw Jesus afar off, he ran and worshipped him,

7. And cried with a loud voice, and said, What *is* to me *is* also to thee as Jesus, O Son of the most high God? I adjure thee by God, thou shouldst not have tormented me *by casting me out*.

8. For he said unto him, Go out of the man, *thou* unclean spirit.

9. Then he asked him, What *is* thy name? And he said unto him, My name *is* Legion : for we are many.

10. Then he besought him much that he would not send them away out of the country.

11. Now there was there nigh unto the mountains a great herd of swine feeding.

12. And the devils besought him, saying, Send us unto the swine, that we may enter into them.

13. And Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15. And they come to Jesus, and see him that was possessed with devils, and had the legion, sitting, and clothed, as being in his right mind: and they were afraid.

16. And they that saw it told them how it befel to him that was possessed with devils, and *also* concerning the swine.

17. And they began to pray him to depart out of their coasts.

18. And when he was come into the ship, he that had been possessed with devils prayed him that he might be with him.

19. But he suffered him not, but saith unto him, Go home to thy friends, and tell them whatsoever things the Lord hath done for thee, and that he had compassion on thee.

20. And he departed, and began to publish in Decapolis whatsoever things Jesus had done to him: and all *men* did marvel.

21. And when *Jesus was passed over again by ship*

43. So he charged them much that no man should know it ; then he commanded that something should be given her to eat.

CHAPTER VI.

1. And he went out from thence, and came into his country ; and his disciples follow him.

2. And when the sabbath day was come, he began to teach in the synagogue : and many hearing *him* were astonished, saying, How in this *man* are these things ? and whose *is* the wisdom which is given unto him, for such like mighty works being wrought by his hands ?

3. They are not this *man's*, he is the carpenter, the son of Mary, and a brother of James, and Joses, and of Juda, and Simon ; verily not *his*, his sisters are here with us ? Then they were offended at him.

4. So Jesus said unto them, A dishonoured prophet exists not, unless in his own country, even among his kin, and in his house *he is dishonoured*.

5. Nevertheless he could there do no mighty work, save that he laid his hands upon a few sick, and healed *them*.

6. Though he marvelled at their unbelief, he notwithstanding went round about the villages, teaching.

7. Then he called *unto him* the twelve, and began to send them forth by two and two ; and gave them power over unclean spirits ;

8. And commanded them that they should take nothing for *their* journey, save a staff only ; no scrip, no bread, no money in *their* purse :

9. But *be* shod with sandals ; and not put on two coats.

10. And he said unto them, In what place soever ye enter into an house, there abide till probably ye depart from that place.

11. And whatsoever place shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.

12. And they went out, and preached, in order that men should repent.

13. And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14. And king Herod heard *of him* ; (for his name was spread abroad :) and some said *of him*, That John that Baptizes hath been raised from the dead, and therefore mighty works do shew forth themselves in him.

15. And others said, That it is Elias. And others said, That a prophet like one of the prophets *he is*.

16. But when Herod heard *thereof*, he said, It is John, whom I beheaded : he was raised from the dead.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife : for he had married her.

18. For John had said unto Herod, Verily it is not lawful for thee to have thy brother's wife.

19. Therefore *Herodias had a quarrel against*

him, and would have killed him; but she could not :

20. For Herod feared John, knowing that he was a just man and an holy; he observed him, though having heard him, he doubted many things, yet he heard him gladly.

21. And when the convenient day was come, that Herod *commemorated* his birthdays, he made a supper to his lords, high captains, and chief *estates* of Galilee;

22. Then the king said to the damsel, indeed after his daughter Herodias having come in and danced pleased Herod and them that sat with him, Ask of me whatsoever thou wilt, and I will give *it* thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John that Baptizes.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me immediately in a charger the head of John that Baptizes.

26. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her,

27. But immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28. And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30. Then the apostles are gathered together by Jesus, and they told him all things, what they had done, and what they had taught.

31. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32. So they departed into a desert place by ship privately.

33. But the people saw them departing, even many knew *it*, and ran afoot thither out of all the cities, and came unto them.

34. And when he came out, he saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35. And when the day^s was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36. Send them away, that they may go into the country round about, and into the villages, and buy themselves what they should eat.

37. But he answered and said unto them, Give ye them to eat. And they say unto him, Having departed, we must buy two hundred pennyworth of bread, that *we should give them to eat?*

38. Then he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39. Then he commanded them all to sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to the disciples to set before them; and the two fishes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve baskets full of the fragments, even of the fishes.

44. And they that did eat of the loaves were about five thousand men.

45. And straightway he constrained his disciples to get into the ship *that brought them*, and to go to the other side unto Bethsaida, while he sent away the people.

46. And when he had sent them away, he departed into a mountain to pray.

47. And when even was come, the ship was in the midst of the sea, and he alone on the land.

48. And having seen them being tossed in rowing; for the wind was contrary unto them: about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49. But they that saw him walking upon the

sea, supposed it had been an apparition, and cried out :

50. For they all saw him, and were troubled. But immediately he talked with them, and saith unto them, Be of good cheer : I have life ; be not afraid.

51. Then he went up unto them into the ship ; and the wind ceased : and they were sore amazed in themselves.

52. For they considered not *the miracle* of the loaves : for their heart was hardened.

53. And when they had passed over unto the land, they came unto Gennesaret, and drew to the shore.

54. And when they were come out of the ship, straightway they knew him,

55. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment : for as many as touched him were made whole.

CHAPTER VII.

1. Then the Pharisees and certain of the scribes having come from Jerusalem assembled unto him.

2. And saw some of his disciples eat the bread with defiled, that is to say, with unwashen hands.

3. For the Pharisees, and all the Jews, except they wash *their* hands, eat not, holding ~~the~~ tradition of the presbyters.

4. Even *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, and brazen vessels.

5. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the presbyters, but eat the bread with unwashen hands?

6. And he said unto them, Well hath *Esaias* prophesied of you that are hypocrites, as it is written, Verily this people honoureth me with *their* lips, but their hearts are far from me.

7. Howbeit in vain do they worship me, teaching *for* doctrines commandments of men.

8. Laying aside the commandment of God, ye hold the tradition of men.

9. Also he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die a death:

11. But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12. Ye suffer him no more to do ought for his father or his mother;

13. Making the word of God of none effect through *your* tradition, which ye have delivered: and many such like things do ye.

14. And when he had again called the people *unto him*, he said unto them, Hearken unto me every one of you, and understand :

15. There is nothing from without a man, that entering into him can defile him : but the things which come out of him are they that defile the man.

16 & 17. And when he had entered into a house from the people, his disciples asked him concerning the parable.

18. And he saith unto them, Are ye so even without understanding? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him ;

19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, cleansing *the man of* all meats?

20. Also he said, That which cometh out of the man, that defileth the man.

21. For from within, out of the heart of men, proceed evil thoughts, fornications, thefts, murders,

22. Adulteries, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :

23. All these evil things come from within, and defile the man.

24. And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it* : but he could not be hid.

25. Even immediately a woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet :

26. Though the woman was a Greek, a Syrophenician by nation ; yet she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and to cast it unto the dogs.

28. And she answered and said unto him, Yes, Lord : yet the dogs under the table eat of the children's crumbs.

29. Then he said unto her, For this saying go thy way ; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31. And again, departing from the coasts of Tyre, he went through Sidon unto the sea of Galilee, through the midst of the coasts of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue :

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And his ears were opened, and the string of his tongue was loosed, and he spake plain.

36. Then he charged them that they should tell

no man : but the more he charged them, so much the more they published it ;

37. (For they were beyond measure astonished,) saying, He hath done all things well : for even he maketh the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2. I am moved with compassion for the multitude, because they have now been with me three days, and have nothing to eat :

3. And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.

4. But his disciples answered him, From whence can a man satisfy these *men* with bread here in a wilderness ?

5. Then he asked them, How many loaves have ye ? And they said, Seven.

6. Then he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them* ; and they did set *them* before the people.

7. And they had small fishes : and he blessed, and commanded to set them also before *them*.

8. And they did eat, and were filled : and they took up of the broken *meat* seven baskets.

9. And they were about four thousand : and he sent them away.

10. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11. Then the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say, That there shall a sign be given through this generation.

13. And he left them again, and entering into the ship departed to the other side.

14. Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16. Then they reasoned among themselves, Why they had no bread.

17. And when he knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye ~~not~~ yet, neither understand? have ye your heart having been hardened?

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19. When I brake the five loaves among the five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20. When the seven among the four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21. Then he said unto them, How is it that ye do not understand ?

22. Then they come to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23. And he took the blind man by the hand, and brought him out of the town ; and when he had spit on his eyes, and put the hands upon him, he asked him if he saw ought.

24. And he looked up, and said, I see men though as trees, I see *them* walking about.

25. Then he put the hands again upon his eyes, and he looked up, and was restored, and saw every man clearly.

26. Then he sent him away to his house, saying, Not even go into the town.

27. Then Jesus went out, and his disciples, into the towns of Cæsarea of the Philippi : and by the way he asked his disciples, saying unto them, Whom do men say that I am ?

28. And they answered, John the Baptist : but some say, Elias ; and others, One of the prophets.

29. Then he saith unto them, But whom say ye that I am ? Peter answereth and saith unto him, Thou art the Christ.

30. Then he charged them that they should tell no man of him.

31. Then he began to teach them, that the Son of man must suffer many things, even be rejected by the presbyters, and *the chief priests*, and the

scribes, also be killed, yet after three days rise again.

32. And he spake that saying openly. But Peter took him, and began to rebuke him.

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34. And when he had called the people *unto him* with his disciples, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36. For what shall it profit a man, if he shall gain the whole world, yet lose his soul?

37. For what shall a man give as a ransom for *his* soul?

38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

1. Then he said unto them, Verily I say unto you, That there be some that stand here, which shall not taste of death, till probably they have seen the kingdom of God come with power.

2. And after six days Jesus taketh *with him* Peter,

and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white; so as no fuller on earth can white them.

4. And there appeared unto them Elias with Moses: and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: for we should make three tabernacles: one for thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid.

7. As there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9. Then as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10. So they kept that saying with themselves, questioning what the rising from the dead should mean.

11. Then they asked him, saying, Why say the scribes that Elias must first come?

12. And he said unto them, Elias verily having come first, he restoreth all things; even how it hath been written of the Son of man, that he must suffer many things, *and be set at nought.*

13. But I say unto you, That even Elias hath come, yet they have done unto him whatsoever they listed, as it is written of him.

14. And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15. And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16. Then he asked them, What question ye with them?

17. And one of the multitude answered, Master, I have brought unto thee my son, which hath a dumb spirit;

18. And wheresoever it taketh him, it teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast it out; but they could not.

19. Then he answereth and saith unto them, O *faithless* generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20. Then they brought him unto him: and having known him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21. Then he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou

canst do any thing, have compassion on us, and help us.

23. Then Jesus said unto him, If thou art able *to be cured*, all things *are* possible to him that believeth.

24. Straightway the father of the child having cried out, he said, I believe; help thou mine unbelief.

25. Then when Jesus saw that the people came running together, he rebuked the foul spirit, saying unto it, *Thou* dumb and deaf spirit, I charge thee, come out of him, and that thou shouldst enter no more into him,

26. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; inso-much that many said, He is dead.

27. But Jesus took his hand, and lifted him up; and he arose.

28. Then when he was come into the house, his disciples asked him privately, Why could not we cast it out?

29. And he said unto them, This kind can come forth by nothing, but by prayer.

30. And they departed thence, and passed through Galilee; and he would not that any man should know it,

31. For he taught his disciples; then he said unto them, Verily the Son of man is delivered into the hands of men, and they shall kill him; yet after that he is killed, he shall rise after three

32. But they understood not that saying, and were afraid to ask him.

33. Then they came to Capernaum: and being in the house he asked them, What was it that ye disputed by the way?

34. But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and minister of all.

36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37. Whosoever shall receive one of such children on account of my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38. John said to him, Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not us.

39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40. For he that is not against us, is on our part.

41. And whosoever shall give you a cup of water to drink through my name, that ye have after Christ, verily I say unto you, that he should not have lost his reward.

42. And whosoever shall cause one of *these* little ones that believe in me to offend, it is better for him

that a millstone were hanged about his neck, and he were cast into the sea.

43. So if thy hand should cause thee to offend, cut it off: it is better for thee to enter into eternal life maimed, than having two hands to go into the hell, into the fire that is not able to be quenched:

44 & 45. Or if thy foot should cause thee to offend, cut it off: it is better for thee to enter halt into eternal life, than having two feet to be cast into the hell:

46 & 47. Or if thine eye should cause thee to offend, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into a hell:

48. Where their worm dieth not, and the fire is not quenched.

49. For every one shall be salted in fire,

50. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace as to another's *having it*.

CHAPTER X.

1. And he arose from thence, and cometh into the coasts of Judæa, even the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2. But the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3. And he answered and said unto them, What did Moses command *you*?

4. Then they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5. And Jesus said unto them, For the hardness of your heart he wrote you this precept.

6. But from the beginning of the creation he made them male and female.

7. For this cause shall a man leave his father and mother ;

8. And they twain shall be one flesh : so then they are no more twain, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house his disciples asked him again of the same *matter*.

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

13. Then they brought young children to him, that he should touch them : and *his* disciples rebuked *them*.

14. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for after such is the kingdom of God.

15. Verily I say unto you, Whosoever should not receive the kingdom of God as a little child, he should not enter therein.

16. Then he took them up in his arms, put *his* hands upon them, and blessed them.

hen when he was gone forth on the way,
me one running, and kneeled to him, and
m, Good Master, what shall I do that I may
ternal life?

hen Jesus said unto him, Why callest thou
? *there is* none good but one, *that is*, God.

last thou known the commandments, Do not
adultery. Do not kill, Do not steal, Do not
se witness, Defraud not, Honour thy father
her?

nd he said unto him, Master, all these have
ed from my youth.

hen Jesus beholding him loved him, and
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eaved: for he had great possessions.

hen Jesus looked round about, and saith
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So Jesus answereth again, and saith unto
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of God!

t is easier for a camel to go through the eye
edle, than for a rich man to enter into the
of God.

hen they were the more astonished, saying
Who then can *be saved*?

27. Jesus looking upon them saith, With men *it is* impossible, but not with a God : for with a God all things are possible.

28. Peter began to say unto him, Lo, we have left all, and have followed thee.

29. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, or the gospel's,

30. If he shall not receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; as in the age that comes *he shall receive* eternal life.

31. But many *that are* first shall be last ; and the last first.

32. And they were in the way going up to Jerusalem ; and Jesus went before them : and they were amazed ; and as they followed, they were afraid ; for having taken again the twelve, he began to tell them what things should happen unto him,

33. *Saying*, Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles :

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : but after three days he shall rise again.

35. Then James and John, the Sons of Zebedee, come unto him, saying, Master, we would that

1. shouldest do for us whatsoever we shall re.

2. And he said unto them, What would ye that could do for you?

3. Then they said unto him, Grant unto us that may sit, one on thy right hand, and the other on left hand, in thy glory.

4. But Jesus said unto them, Ye know not what ask: can ye drink of the cup that I drink of? be baptized with the baptism that I am baptized with?

5. And they said unto him, We can. Then he said unto them, Ye shall drink of the cup I drink of; and with the baptism that I am baptized withal shall ye be baptized:

6. But to sit on my right hand and on my left hand is not mine to give, save to them for whom it is prepared.

7. Then when the ten heard it, they began to be much displeased with James and John.

8. But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to be over the Gentiles exercise lordship over them; their great ones exercise authority upon them.

9. But so shall it not be among you: but whosoever will be great among you, shall be your minister:

10. And whosoever of you will be the chiefest, shall be servant of all.

11. For even the Son of man came not to be ministered unto, but to minister, and to give his ransom for many.

46. Then they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, Bartimæus, the son of Timæus, a blind beggar, sat by the highway side.

47. And when he heard that it was Jesus the Nazarite, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49. Then Jesus having stood still, said, call him. So they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50. Then he, casting away his garment, rose, and came to Jesus.

51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? Then the blind man said unto him, Lord, that I might receive my sight.

52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose it, and bring it.

3. And if any man say unto you,. Why do ye this? say ye that the Lord of it hath need; and straightway he will send it hither.

4. Then they went their way, and found a colt tied by a door without in a place where two ways met; and they loose it.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. Then they said unto them even as Jesus had commanded: and they let them go.

7. So they brought the colt to Jesus, and cast their own garments on it; and he sat upon it.

8. And many spread their own garments in the way: and others cut down branches out of the fields.

9. And they that went before, and they that followed, cried, Hosanna; Having been blessed is he that cometh in the name of Jehovah:

10. Having been blessed is the kingdom of our father David that cometh: Hosanna in the highest.

11. Then Jesus entered into Jerusalem, into the temple: and when he had looked round about upon all things, and the eventide was come, he went out unto Bethany with the twelve.

12. And on the morrow, when he had come from Bethany, he was hungry:

13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: but when he came to it, he found nothing but leaves; for the *time of figs had not come to it.*

14. Then Jesus answered and said unto it, No man may eat fruit of thee hereafter for ever. And his disciples heard *it*.

15. Then they come to Jerusalem: and having gone into the temple, he began to cast out them that sold and bought in the temple, also he overthrew the tables of the moneychangers, and the seats of them that sold the doves ;

16. Even he would not suffer that any man should carry *any* vessel through the temple,

17. But taught and said, Where hath it been written, Verily my house shall be called of all nations a house of prayer? but ye have made it a den of thieves.

18. And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19. And when even was come, they went out of the city.

20. And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst hath been withered.

22. Then Jesus answering saith unto them, Have faith concerning God.

23. Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that what he saith may come to pass; it shall exist to him.

24. Therefore I say unto you, All things whatever ye pray or ask, believe that ye receive *them*, and ye shall have *them*.

25. But when ye stand praying, forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses.

26 & 27. Then they come again to Jerusalem : and through his walking into the temple, there come to him the chief priests, and the scribes, and the scribes,

28. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29. Then Jesus said unto them, I will ask of you one question, then answer me, and I will tell you by what authority I do these things.

30. The baptism of John, was *it* from heaven, or of men? answer me.

31. Then they reasoned with themselves, saying, we shall say, From heaven; he will say, Why then did ye not believe him?

32. But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33. Then they answered and said unto Jesus, We cannot tell. And Jesus saith unto them, Then do not tell you by what authority I do these things.

CHAPTER XII.

1. Then he began to speak unto them by parables. *certain* man planted a vineyard, and set an hedge about it, and *digged a place for the winefat*, and

built a tower, and let it out to husbandmen, and went into a far country.

2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3. But they caught *him*, and beat him, and sent *him* away empty.

4. And again he sent unto them another servant; and him they wounded in the head, and shamefully handled.

5. Then he sent another; and him they killed; also many others; *they* beating some, and killing some.

6. Having yet one son, a well-beloved, he sent him last unto them, saying, Verily they will be ashamed by my son.

7. But those husbandmen said among themselves, This is the heir; come, we should kill him, and the inheritance shall be our's.

8. So they took him, and killed *him*, and cast *him* out of the vineyard.

9. What shall the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10. Verily ye have not understood this scripture; A stone which the builders rejected, this was placed in a head of a corner:

11. This was Jehovah's doing, and it is marvellous in our eyes?

12. And they were seeking to lay hold on him, *but feared the people*: for they knew that he had

spoken the parable against them : then they left him, and went their way.

13. And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man : for thou regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Cæsar, or not ?

15. Shall we give, or shall we not give ? But he, knowing their hypocrisy, said unto them, Why tempt ye me ? bring me a penny, that I may see it.

16. So they brought it. And he saith unto them, Whose *is* this image and superscription ? And they said unto him, Cæsar's.

17. And Jesus said, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18. Then come unto him the Sadducees, which say there is no resurrection ; and they asked him, saying,

19. Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no child, that his brother should take his wife, and raise up seed unto his brother.

20. There were seven brethren : and the first took a wife, and dying left no seed.

21. And the second took her, and died, neither left he any seed : *and the third likewise.*

22. And the seven had her, and left no seed: last of all the woman died also.

23. In the resurrection, whose wife shall she be of them? for the seven had her to wife.

24. Jesus said unto them, ye do not err through this; *that* ye know not the scriptures, neither the power of God?

25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26. But as touching the dead, that they are raised: ye have not understood in the book of Moses, how in the bush that God declared it, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob.

27. A God of the dead cannot exist, but of the living: ye do greatly err.

28. Then one of the scribes came, and having heard *this* by their reasoning together, he perceived that he had answered well for them, asked him, Which is the first commandment of all?

29. Jesus answered him, Verily the first is, Hear, O Israel; Jehovah our God is one Lord:

30. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:

31. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32. The scribe said unto him, Well, Master, thou hast said the truth: for one exists; and there exists none other above him:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love *his* neighbour as himself, is more than all the whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35. And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is a son of David?

36. David himself said by the Holy Ghost, Jehovah said to my Lord, Sit thou on my right hand, till perhaps I should make thine enemies a footstool for thy feet.

37. David himself calleth him Lord; then whence is he a son of his? And the common people heard him gladly.

38. Then he said in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39. And chief seats in the synagogues, and uppermost rooms at feasts:

40. Which devour the widows houses, and for a show make long prayers: these shall receive greater damnation.

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42. And there came a certain poor widow, and she threw in *two mites, which make a farthing*.

43. Then he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury :

44. For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAPTER XIII.

1. Then as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here* !

2. And Jesus said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that should not have been thrown down.

3. Then as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4. Tell us, when shall these things be? and what *shall be* the sign when all these things shall be about to be fulfilled?

5. Then Jesus began to say unto them, Take heed, Not any *man* should have deceived you :

6. Many shall come in my name, saying, that I exist; and shall deceive many.

7. And when ye shall hear of wars and rumours of wars, be ye not troubled: *such things* must needs be; for thus the end *shall be*.

8. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places, there shall be famines: these *are* the beginning of sorrows.

9. So take heed to yourselves: they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10. Yet the gospel must first be published to all the nations.

11. So when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12. Then a brother shall betray a brother to death, and a father a child; and children shall rise up against *their* parents, and shall cause them to be put to death.

13. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14. So when ye shall see the abomination of the desolation, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15. Let him that is on the housetop not go down, neither enter to take any thing out of his house:

16. And let him that is in the field not turn back again for to take up his garment.

17. But woe to them that are with child, and to them that give suck in those days!

18. And pray ye that it be not with a winter.

19. For in those days *shall* be such great affliction,

as was not from the creation of the world: which God created unto this time, neither should have been.

20. And except that Jehovah shortened those days, all flesh perhaps were not saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21. But then if any man shall say to you, Lo, here is the Christ; or, lo, *he is there*; believe *him* not:

22. For false Christs and false prophets shall rise, and shall shew great signs and wonders, to seduce, if *it were* possible the elect.

23. So take ye heed: I have foretold you all things.

24. Verily in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25. And the stars of heaven shall fall, even the powers that are in heaven shall be shaken.

26. And then shall they see the Son of man coming in the clouds with great power and glory.

27. For then shall he send the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even at the doors*.

30. Verily I say unto you, that this generation should not have passed, till all these things should have been done.

31. Heaven and earth shall pass away: but my words shall not pass away.

32. But of that day and *that* hour knoweth no man, no, not even an angel in heaven, neither the Son, but the Father.

33. Take ye heed, watch: for ye know not when the time is.

34. Just as a man taking a far journey, who left his house, and gave authority to his servants, to every man his work, even he commanded the porter to watch.

35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrowing, or in the morning:

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

CHAPTER XIV.

1 Now after two days was *the feast of* the pass-over, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2. But they said, Not on the feast *day*, lest there be an uproar of the people.

3. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4. And there were some that had indignation within themselves, *and said*, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, and have been given to the poor. So they murmured against her.

6. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor with you always, and whensoever ye will ye always may do them good: but me ye have not always.

8. She hath done what she could: she is come aforehand to anoint my body to the burying.

9. And verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10. Then Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11. And when they heard *it*, they were glad, and promised to give him money. So he sought how he might conveniently betray him.

12. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13. Then he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing an earthen pitcher of water: follow him.

14. And wheresoever he shall go in, say ye to

the goodman of the house, That the Master saith, Where is my guestchamber, where I shall eat the passover with my disciples?

15. Then he will shew you a large upper room ready furnished: and there make ready for us.

16. So the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17. Then in the evening he cometh with the twelve.

18. And after they had sat and eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19. They began to be sorrowful, and to say unto him one by one, I am far from *doing* it.

20. Then he said unto them, *It is* that one of the twelve, that dippeth with me in the dish.

21. For the indeed Son of man goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had not *yet* been born.

22. Then after they had eaten, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, so doing exists my *having had* a body.

23. And he took a cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24. And he said, This exists my blood that is of the covenant, which unrestrictedly flows for many.

25. Verily I say unto you, I should drink no more

of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26. And when they had sung an hymn, they went out into the mount of Olives.

27. Then Jesus saith unto them, Verily all ye shall cause scandal: thus it hath been written, I will smite the shepherd, and the sheep shall be scattered.

28. But after that I have been raised again, I will go before you into Galilee.

29. Then Peter said unto him, Although all shall be offended, yet *will* not I.

30. Then Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before second cock crow, thou shalt deny me thrice.

31. But he spake vehemently, If I should die with thee, I will not deny thee. Likewise also said they all.

32. Then they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33. Then he taketh with him Peter and James and John, and began to be sore amazed, and very heavy;

34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36. And he said, Abba, the Father, all things

re possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37. Then he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38. Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39. And again he went away, and prayed, and spake the same words.

40. Then when he again returned, he found them asleep, (for their eyes were heavy,) neither wist they what they might have been told by him.

41. Then he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is gone; behold, the Son of man is betrayed into the hands of the sinners.

42. Rise up, we should go; lo, he that betrayeth me is at hand.

43. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the presbyters.

44. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45. Then having come, he goeth straightway to him, and saith, Master; and kissed him.

46. And they laid their hands on him, and took him.

47. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48. Then Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49. I was daily with you in the temple teaching, yet there ye took me not: but even so *it was*, that the scriptures should be fulfilled.

50. Then they all forsook him, and fled.

51. But there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and they laid hold on him:

52. But he left the linen cloth, and fled naked.

53. Then they led Jesus away to the high priest: and with him were assembled all the chief priests and the presbyters and the scribes.

54. But Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55. Then the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56. Because many bare false witness against him, but their witness agreed not together.

57. Then there arose certain, and bare false witness against him, saying,

58. Verily we heard him say, I even will destroy this temple that is made with hands, and within three days I will build another made without hands.

59. But neither so did their witness agree together.

60. Then the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? for these have witnessed against thee?

61. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63. Then the high priest rent his clothes, and said, What need we any further witnesses?

64. Ye have heard the blasphemy: what think ye? Then they all condemned him to be guilty of death.

65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: even the servants received him with smittings of the palms of their hands.

66. Then as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67. And when she saw Peter warming himself, she looked upon him, and said, Verily thou art a Nazarite, thou wast with Jesus.

68. But he denied, saying, I know not, neither understand; thou sayest anything. And he went out into the porch;

69. And the maid saw him, and said to them that stood by, Assuredly this is *one* of them.

70. But he *denied it again*. And a little after,

they that stood by said again to Peter, Surely thou art *one* of them : for thou indeed art a Galilæan.

71. Then he began to curse and to swear, *saying*, Verily I know not this man of whom ye speak.

72. And immediately for a second time *in the day it was* cock crow. And Peter called to mind the word that Jesus said unto him, Before the second cock crow, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

1. Now straightway in the morning the chief priests held a consultation with the presbyters and scribes, so the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3. Then the chief priests accused him of many things :

4. Then Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5. But Jesus yet answered nothing ; so that Pilate marvelled.

6. Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7. And there was *one* named Barabbas, *who lay* bound with them that had made insurrection and committed murder in the insurrection.

8. Now the multitude having grown *in their de-*

man, began to desire *him to do* as he had ever done unto them.

9. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10. For he knew that they had delivered him for envy.

11. But the chief priests moved the people, that he should rather release Barabbas unto them.

12. Then Pilate answered and said again unto them, What will ye then that I shall do unto the king of the Jews? say.

13. And they cried out again, Crucify him.

14. Then Pilate said unto them, Because of what evil he hath done? But they cried out the more, Crucify him.

15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16. Then the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17. And they clothed him with a purple robe, and platted a crown of thorns, and put it about his head,

18. And began to salute him, Hail, King of the Jews!

19. Then they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20. And when they had mocked him, they took off

the purple from him, and put his own clothes on him, and led him out to crucify him.

21. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22. And they bring him unto the place Golgotha, which is, being interpreted, a place for a skull.

23. And they gave him wine mingled with myrrh: but he received *it* not.

24. And they crucified him, and parted his garments, casting lots upon them, what every man should take.

25. And it was the third hour that they crucified him.

26. And the superscription of his accusation was written over, THE KING OF THE JEWS.

27. And with him they crucified two thieves; the one on his right hand, and the other on his left.

28 & 29. Then they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; can he save himself.

32. Let Christ the King of Israel descend now from the cross, that we may see and believe. Even they that were crucified with him reviled him.

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. Then at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, for what hast thou forsaken me?

35. And some of them that stood by, when they heard *it*, said, Behold, calleth he for Elias.

36. And one ran and filled a sponge with vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; we shall see whether Elias will come to take him down.

37. Then Jesus cried with a loud voice, and gave up the ghost.

38. And the veil of the temple was rent in twain from the top to the bottom.

39. And when the centurion, which stood over against him, saw that he so gave up the ghost, he said, Truly this man was a Son of God.

40. And there were also women looking on afar off: among whom was both Mary Magdalene, and Mary the mother of James the less and of Joses, also Salome;

41. (Who, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42. And now when the even was come when it was a preparation, that is, a day before a sabbath,

43. Joseph *having come from* Arimathæa, an

honourable counsellor, which also himself waited for the kingdom of God, being bold, he went in unto Pilate, and craved the body of Jesus.

44. But Pilate marvelled if he were already dead: and calling ~~into~~ *him* the centurion, he asked him whether he had been any while dead.

45. And when he knew *it* of the centurion, he gave the body to Joseph.

46. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47. And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

CHAPTER XVI.

1. And when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, also Salome, brought sweet spices, that they might come and anoint him.

2. And very early in the morning the first *day* of the week, they came unto the sepulchre after the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away: although it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; so they were af-frighted.

5. But he saith unto them, Be not affrighted : seek Jesus the Nazarite, which was crucified : was raised ; he is not here : behold the place where they laid him.

7. Wherefore go your way, tell **his** disciples and Peter that he goeth before you into Galilee : there shall ye see him, as he said unto you.

8 to 20. And they went out quickly, and fled from the sepulchre ; for they trembled and were amazed : yet said they not any thing to any *man* ; that they were afraid.

AN ENGLISH VERSION
OF THE
GOSPEL ACCORDING TO
ST. LUKE.

CHAPTER I.

1. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word ;

3. It seemed good to me also, having had perfect understanding of all things from the very first, to write ~~unto~~ thee in order, most excellent Theophilus,

4. That thou mightest know the certainty of those things, wherein thou hast been instructed.

5. There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia : and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8. And it came to pass, that while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without at the hour of incense.

11. And there appeared unto him an angel of Jehovah standing on the right side of the altar of incense.

12. And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, ~~and~~ thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall be rejoiced by his birth.

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: for he shall be filled with a Holy spirit *of revelation*, even from his mother's womb.

16. And many of the children of Israel shall he turn to Jehovah their God.

17. And he shall go before him with a spirit and power after Elias, to turn the hearts of fathers to the children, and the disobedient to the wisdom of the just; to prepare a people for Jehovah that has been made ready.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that has stood in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20. Nevertheless, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21. And *the people waited for Zacharias, and*

marvelled that he tarried so long in the temple.

22. And when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple : for he beckoned unto them, and remained speechless.

23. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24. And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25. Thus hath the Lord effected me *to act* during the days wherein he looked on *me*, to take away my reproach among men.

26. And in the sixth month the angel Gabriel was sent by God unto a city of Galilee, named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name *was* Mary.

28. And having come in unto her, he said, Hail, *thou art* highly favored, the Lord *is* with thee :

29. And when she heard this, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30. And the angel said unto her, Fear not, Mary : for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32. He shall be great, and shall be called a Son of

the Highest: and Jehovah the God shall give unto him the throne of his father David:

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

35. And the angel answered and said unto her, A Holy Spirit shall come upon thee, and a power from the Highest shall shade thee *from shame*: therefore also that holy thing which shall be born of thee shall be called a Son of God.

36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37. For with God nothing shall be impossible.

38. And Mary said, Behold the handmaid of Jehovah; may it be unto me according to thy word. And the angel departed from her.

39. And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40. And entered into the house of Zacharias, and saluted Elisabeth.

41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with a Holy Spirit:

42. And she spake out with a loud voice, and said, Having been blessed *art* thou among women, for having been blessed *is* the fruit of thy womb.

43. And whence *is* this to me, that the mother of my Lord should come to me?

44. For, lo, *as soon as* the voice of thy salutation

sounded in mine ears, the babe leaped in my womb for joy.

45. And blessed is she that believed : that there shall be a performance of those things which were told her by Jehovah.

46. Then Mary said, My soul doth magnify the Lord,

47. And my spirit hath rejoiced in God my Saviour.

48. Because he hath regarded the low estate of his handmaiden : for, behold, from henceforth all generations shall call me happy.

49. Because he that is mighty hath done to me great things ; and holy is his name.

50. And his mercy is on them that fear him from generation to generation.

51. He hath shewed strength with his arm ; he hath scattered the proud through the imagination of their hearts.

52. He hath put down mighty *persons* from *their* thrones, and exalted them of low degree.

53. He that filled hungry *persons* with good things ; and rich *persons* he hath sent empty away.

54. He hath holpen Israel a servant of his to have remembrance of *his* mercy ;

55. As he spake respecting our fathers, Abraham, and his seed for ever.

56. And Mary abode with her about three months, and returned to her house.

57. Now Elisabeth's full time came that she should be delivered ; and she brought forth a son.

58. And her neighbours and her cousins heard how Jehovah had shewed his great mercy to her; and they rejoiced with her.

59. And it came to pass, that on the eighth day they came to circumcise the child; and they called him *Zacharias*, after the name of his father.

60. And his mother answered and said, Not *so*; but he shall be called John.

61. And they said unto her, Why there is none of thy kindred that is called by this name.

62. And they made signs to his father, how he would have him called.

63. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64. And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65. And fear came on all that dwelt round about them: and all these sayings he published abroad throughout all the hill country of Judæa.

66. And all they that heard *them* laid *them* up in their own hearts, saying, And what manner of child shall this be! For indeed a hand of Jehovah was with him.

67. And his father Zacharias was filled with a Holy Spirit, and prophesied, saying,

68. Blessed *be* Jehovah the God of Israel; for he hath visited and made a redemption for his people,

69. And hath raised up an horn of salvation for us in the house of David a servant of his;

70. As he spake by the mouth of the holy,

which have been since the world began, prophets of his.

71. That we should be saved from *some of* our enemies, and from the hand of all that hate us to acquire mercy on account of our fathers;

72 & 73. Or *him* to remember of his holy covenant the oath which he sware to our father Abraham,

74. That he would grant unto us, absence from fear through the hand of our enemies, of *our* having been delivered to serve him,

75. In holiness and righteousness before him, all our days.

76. And even thou, child, shalt be called a prophet of the Highest: for thou shalt go before Jehovah to prepare ways for him;

77. In respect of that thou shouldst give a knowledge of salvation unto his people, as to a remission of sins of theirs,

78. Through tender mercy from our God; whereby a dayspring from on high doth visit us,

79. To give light to them that sit in darkness and in a shadow of death, in respect of that he should guide our feet into a way of peace.

80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II.

1. And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2. (*And this kind of taxing was first made after Cyrenius was governor of Syria.*)

3. And all went to be taxed, every one into his own city.

4. And Joseph also went up from Galilee, out of a city of Nazareth, into Judæa, unto a city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5. To be taxed with Mary his espoused wife, being great with child.

6. And so it was, that, while they were there, the days were accomplished that she should be delivered.

7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

9. And an angel of Jehovah came to them, and a glory from Jehovah shone round about them: and they were sore afraid.

10. And the angel said unto them, Fear not: for, behold, I bring good tidings of to you great joy, which shall be to all people.

11. For unto you is born this day a Saviour, which is Christ, a Lord in the city of David.

12. And this *shall be* a sign unto you; Ye shall find a babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace to men of good will.

15. And it came to pass, after the angels were gone away from them into heaven, the shepherds said one to another, We should now go unto Bethlehem, and see this thing which is to come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary, and Joseph, also the babe lying in a manger.

17. And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18. And all they that heard *it* wondered at those things which were told them by the shepherds.

19. But Mary kept all the words, and pondered *them* in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22. And when the days of their purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23. (As it is written in the law of Jehovah, Every

male that openeth the womb shall be called holy to the Lord ;)

24. And to offer a sacrifice according to that which is said in the law of Jehovah, A pair of turtledoves, or two young pigeons.

25. And, behold, there was a man in Jerusalem, whose name *was* Simeon ; and the same man *was* just and devout, waiting for the consolation of Israel : and a Holy spirit was upon him.

26. And it was revealed unto him by the Holy Ghost, that he should not see death, before probably he had seen the Christ of Jehovah.

27. And he came by the Spirit into the temple, even at the time for the parents to conduct the child Jesus, to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed him, and said,

29. Lord, now lettest thou thy servant depart in peace through thy word :

30. That mine eyes do see thy salvation,

31. Which thou hast prepared in the face of all people ;

32. A light unto a manifestation of Gentiles, and unto a glory of thy people Israel.

33. And his father and his mother marvelled at those things which were spoken of him.

34. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for a sign and rising again of many in Israel ; and so a sign of either state he cannot be ;

35. Yet a sword shall pierce through thy own soul, that the doubts of many hearts may be possibly taken away.

36. And there was one Anna, a prophetess, a daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37. And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39. And when they had performed all things according to the law of Jehovah, they returned into Galilee, to their own city Nazareth.

40. And the child grew, and waxed strong, filled with wisdom: for favor from God was with him.

41. Now his parents went to Jerusalem every year to the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast.

43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and his parents knew not *of it*.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, diligently seeking him.

And it came to pass, that after three days found him in the temple, sitting in the midst of doctors, both hearing them, and asking them questions.

And all were astonished at his understanding answers.

And when they saw him, they were amazed; his mother said unto him, Child, why hast thou dealt with us? behold, thy father and I have been sorrowing for thee.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

But they understood not the saying which he said unto them.

Then he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all the sayings in her heart.

And Jesus increased in wisdom and stature, and in favor with God and man.

CHAPTER III.

Now in the fifteenth year of the reign of Augustus Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and another Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias tetrarch of Abitene,

Annas and Caiaphas being high priest, a word of the Lord came unto John the son of Zacharias in the wilderness.

And he came into all the country about Jordan,

preaching a baptism of repentance for a remission of sins ;

4. As it is written in a book of the words of Esaias the prophet, A voice of one crying in the wilderness, Prepare ye the way of Jehovah, make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways *shall be* made smooth ;

6. And all flesh shall see the salvation of God.

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come ?

8. Verily bring forth worthy fruits of the repentance *you profess*, for ye should not have begun to say for yourselves, We have Abraham to *our* father : for I say unto you, That God is able of these stones to raise up children unto Abraham.

9. Verily now indeed the axe lies at the root of the trees : yet every tree which bringeth not forth good fruit is hewn down, and cast into a fire.

10. Then the people asked him, saying, What shall we do then ?

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise.

12. And even publicans came to be baptized, and said unto him, Master, what shall we do ?

13. And he said unto them, Exact no more than that which is appointed you.

14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Ye should do violence to no man, neither accuse *any* falsely; and be content with your wages.

15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16. He answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with a spirit freed from guilt, even Divinely illuminated:

17. Whose fan is in his hand to have thoroughly purged his floor, and have gathered the wheat into his garner; but the chaff he will burn with fire unquenchable.

18. And many other things in his exhortation preached he unto the people.

19. But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evils which Herod did,

20. Added yet this above all, that he shut up John in prison.

21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily

shape like a dove upon him, and a voice came from heaven, Thou art my beloved Son ; with thee I was well pleased.

23. And Jesus himself began to be about thirty years of age, being (as was supposed) *a son of Joseph, which was a son of Heli,*

24. Which was *a son of Matthat, which was a son of Levi, which was a son of Melchi, which was a son of Janna, which was a son of Joseph,*

25. Which was *a son of Mattathias, which was a son of Amos, which was a son of Naum, which was a son of Esli, which was a son of Nagge,*

26. Which was *a son of Maath, which was a son of Mattathias, which was a son of Semei, which was a son of Joseph, which was a son of Juda,*

27. Which was *a son of Joanna, which was a son of Rhessa, which was a son of Zorobabel, which was a son of Salathiel, which was a son of Neri,*

28. Which was *a son of Melchi, which was a son of Addi, which was a son of Cosam, which was a son of Elmodam, which was a son of Er,*

29. Which was *a son of Jesus, which was a son of Eliezer, which was a son of Jorim, which was a son of Matthat, which was a son of Levi,*

30. Which was *a son of Simeon, which was a son of Juda, which was a son of Joseph, which was a son of Jonan, which was a son of Eliakim,*

31. Which was *a son of Melea, which was a son of Menan, which was a son of Mattatha, which was a son of Nathan, which was a son of David,*

32. Which was *a son of Jesse, which was a son of*

Obed, which was *a son* of Booz, which was *a son* of Salmon, which was *a son* of Naasson,

33. Which was *a son* of Aminadab, which was *a son* of Aram, which was *a son* of Esrom, which was *a son* of Phares, which was *a son* of Juda,

34. Which was *a son* of Jacob, which was *a son* of Isaac, which was *a son* of Abraham, which was *a son* of Thara, which was *a son* of Nachor,

35. Which was *a son* of Saruch, which was *a son* of Ragau, which was *a son* of Phales, which was *a son* of Heber, which was *a son* of Sala,

36. Which was *a son* of Cainan, which was *a son* of Arphaxad, which was *a son* of Sem, which was *a son* of Noe, which was *a son* of Lamech,

37. Which was *a son* of Mathusala, which was *a son* of Enoch, which was *a son* of Jared, which was *a son* of Maleleel, which was *a son* of Cainan,

38. Which was *a son* of Enos, which was *a son* of Seth, which was *a son* of Adam, which was *a son* of God.

CHAPTER IV.

1. And Jesus full of holiness of spirit returned from Jordan, and was led in imagination into the wilderness,

2. Being tempted of the devil, that for forty days, he in those days did eat nothing: and when they were ended, he hungered.

3. That the devil said unto him, If thou be a Son of God, command this stone that it be made bread.

4. That Jesus answered him, It is written, That man shall not live *by bread alone*.

5. That taking him up, he shewed unto him all the kingdoms of the world in a moment of time.

6. That the devil said unto him, All this power will I give thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will I give it.

7. If thou therefore wilt worship me, all shall be thine.

8. That Jesus answered and said unto him, it is written, Thou shalt worship Jehovah thy God, and him only shalt thou serve.

9. That he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be a Son of God, 'cast thyself down from hence :

10. For it is written, He shall give his angels charge over thee, to keep thee :

11. So that in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12. That Jesus answering said unto him, Assuredly it is said, Thou shalt not tempt Jehovah thy God.

13. That when the devil had ended all the temptation, he departed from him for a season.

14. Then Jesus returned, after the control of the imagination *just recorded*, into Galilee : and there went out a report of him through all the region round about.

15. For he was teaching in their synagogues, being glorified of all.

16. Then he came to Nazareth, where he had been brought up : and, as his custom was, he went into

synagogue on the sabbath day, and stood up for
ad.

. And there was delivered unto him the book
of the prophet Esaias. And when he had opened
the book, he found the place where it was written,

. A spirit from Jehovah is with me, by which
regards it, he hath anointed me to preach the
good tidings to poor *persons*; he hath sent me to preach a
grace to captives, and a recovering of sight to
the blind, to set at liberty them that are bruised for
grace,

. To preach an acceptable year of Jehovah.

. Then he closed the book, and he gave it
to the minister, and sat down. And the eyes
of all them that were in the synagogue were
fixed on him.

. And he began to say unto them, Verily this
is this scripture fulfilled in your ears.

. And all bare him witness, and wondered at the
marvellous words which proceeded out of his mouth.
they said, Is not this a son of Joseph's?

. Then he said unto them, Ye will surely say
unto me this proverb, Physician, heal thyself: what-
ever we have heard done in Capernaum, do also
in thy country.

. And he said, Verily I say unto you, That no
prophet is accepted in his own country.

And I tell you of a truth, many widows were
in Israel in the days of Elias, when the heaven
was shut up three years and six months, when great
drought was throughout all the land;

26. But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that* was a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet; yet none of them was cleansed, saving Naaman the Syrian.

28. And all they in the synagogue, when they heard these things, were filled with wrath,

29. And rose up, and thrust him out of the city and led him unto a brow of the hill whereon their city was built, that they might cast him down headlong.

30. But he passing through the midst of them went his way,

31. And came down to Capernaum, a city of the Galilee, and taught them on the sabbath days.

32. And they were astonished at his doctrine: for his word was with power.

33. And in the synagogue there was a man, which had a spirit of an unclean devil, and he cried out with a loud voice,

34. Oh what is to us, is also to thee as Jesus, Nazarene; Thou camest to destroy us; I know thee who thou art; the Holy One of God.

35. Then Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him not even having hurt him.

36. And they were all amazed, and spake among themselves, saying, Whose is this doctrine! for with

authority and power he commandeth the unclean spirits, and they come out.

37. And a fame of him went out into every place of the country round about.

38. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40. Now when the sun was set, all they that had any sick with divers diseases brought them unto him; and Jesus having laid his hands on each one of them, he healed them.

41. And even devils came out of many, crying out, and saying, Assuredly thou art the Son of God. But rebuking *them*, he suffered them not to declare that they knew that he was the Christ.

42. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43. And he said unto them, assuredly I must preach the kingdom of God to other cities also: for therefore am I sent.

44. And he preached in the synagogues of Galilee.

CHAPTER V.

1. And it came to pass, that, as the people pressed upon him, even to hear the word of God, he stood by the lake of *Gennesaret*,

2. And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing *their* nets.

3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon answering said, Master, we have toiled all the night, and have taken nothing : nevertheless at thy word I will let down the net.

6. And when they had this done, they inclosed a great multitude of fishes : and their net brake.

7. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord.

9. For he was astonished, and all that were with him, at the draught of the fishes they had taken :

10. And so *was* also James, and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men.

11. And when they had brought their ships to land, they forsook all, and followed him.

12. And it came to pass, when he was in a certain

city, behold a man full of leprosy : who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13. And he put forth *his* hand, and touched him, saying, I will : be thou clean. And immediately the leprosy departed from him.

14. And he charged him to ask no man *whether he was clean* : but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15. But more was spread abroad the report of him : and great multitudes came together to hear, and to be healed of their infirmities.

16. But he withdrew himself into the wilderness, and prayed.

17. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem : and an ability from Jehovah was *present* with respect to that he should heal them.

18. And, behold, men brought in a bed a man which was taken with a palsy : and they sought *means* to bring him in, and to lay *him* before him.

19. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before all.

20. And when he saw their faith, he said, Man, have thy sins forgiven to thee.

21. Then they began to reason, the scribes and the Pharisees saying, Who is this which speak blasphemies? Who can forgive sins, but God alone?

22. But when Jesus perceived their thought he answering said unto them, What reason ye in your hearts?

23. Whether is easier, to say, Have thy sins forgiven to thee; or to say, Rise up and walk?

24. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28. And he left all, rose up, and followed him.

29. And Levi made him a great feast in his house: and there was a great company of publicans and of others that sat down with them.

30. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31. And Jesus answering said unto them, Th

that are whole need not a physician; but they that are sick.

32. I came not to call the righteous, but sinners to repentance.

33. Then they said unto him, The disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34. And Jesus said unto them, Ye cannot make the children of the bridechamber fast, while the bridegroom is with them?

35. But the days will come, when the bridegroom should have been taken away from them, then shall they fast in those days.

36. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilted, and the bottles shall perish.

38. But new wine must be put into new bottles.

39. No man having drunk old *wine* desireth new: for he saith, The old is better.

CHAPTER VI.

1. And it came to pass on a sabbath, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2. And certain of the Pharisees said, Why do ye that which is not lawful on the sabbath days?

3. And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4. He went into the house of God, and did take and eat the shewbread, and gave to them that were with him; which it is not lawful to eat but for the priests alone?

5. Then he said unto them, The Son of man is a Lord of the sabbath.

6. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9. Then said Jesus unto them, I ask you, whether it is lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10. And looking round about upon them all, he said unto him, Stretch forth thy hand. And he did so: and his hand was restored.

11. And they were filled with madness; and communed one with another what they might do to the human form of Jesus.

12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13. And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14. Simon, (whom he also named Peter,) and Andrew his brother, and James and John, and Philip and Bartholomew,

15. And Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes,

16. And Judas *the brother* of James, and Judas Iscariot, which was the traitor.

17. And he came down with them, and stood in the plain, with a great company of his disciples, and a great multitude of the people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18. Even they that were vexed with unclean spirits were being healed.

19. And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20. Then he lifted up his eyes on his disciples, and said, Blessed *be* the poor: in that your *kingdom* is the kingdom of God.

21. Blessed *are* those *of you* that hunger now: in that ye shall be filled. Blessed *are* those *of you* that weep now: in that ye shall laugh.

22. Blessed are *ye*, when the men of this world

should hate you, or when they should reject you, or reproach *you*, or cast out your name as evil, for the Son of man's sake.

23. Ye should rejoice in that day, and leap for joy : for, behold, your reward *is* great in heaven : for in the like manner did their fathers unto the prophets.

24. And woe *is* unto *those of* you that have abundance ! for ye have received your consolation.

25. Woe unto *those of* you that are now full ! for ye shall hunger. Woe unto *those of* you that laugh now ! for ye shall mourn and weep.

26. Woe unto *those of* you, when all men shall speak well of you ! for so did their fathers to the false prophets.

27. Nevertheless I say unto you which hear, Love your enemies, do good to them which hate you,

28. Bless them that curse you, pray for them which despitefully use you.

29. Unto him that smiteth thee on the *one* cheek offer also the other ; and him that taketh away thy cloke thou shouldst not forbid *to take thy* coat also.

30. Give to every man that asketh of thee ; and of him that taketh away thy goods ask *them* not again.

31. And as ye would that men should do to you, do ye also to them.

32. Yet if ye love *them* which love you, of what sort in you *is* grace ? for sinners even love *those that* love them.

33. For even if ye do good to them which do good to you, of what sort in you *is* grace? even sinners do the same.

34. And if ye lend *to them* of whom ye hope to receive, of what sort in you *is* grace? even sinners lend to sinners, to receive as much again.

35. Over and above *these things*, love ye your enemies, and do good, and lend, despairing of nothing; and your reward shall be great, and ye shall be children of the Highest: for he is kind unto the unthankful and *to the evil*.

36. Be ye merciful, even as your Father is merciful.

37. And judge not, and ye should not be judged: and condemn not, and ye should not be condemned: forgive, and ye shall be forgiven:

38. Give, and it shall be given unto you; good measure, pressed down, shaken together, *and* running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39. Then he spake also a parable unto them, Why is the blind not able to lead the blind? Is it not, they will both fall into a ditch?

40. A disciple is not above his master: but every one that is perfect shall be as his master.

41. Then why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42. How canst thou say to thy brother, Brother, yield, I should *pull out the mote that is in thine eye*,

when thou thyself beholdest not that is in thine own eye a beam? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43. For a good tree bringeth not forth corrupt fruit; neither, again, doth a corrupt tree bring forth good fruit.

44. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46. And why call ye me, Lord, Lord, yet do not the things which I say?

47. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48. He is like a man which built an house, and digged deep, and laid a foundation on the rock: and when a flood arose, the stream beat vehemently upon that house, and could not shake it: because it was rightly built.

49. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

1. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2. And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3. And when he heard of Jesus, he sent unto him presbyters of the Jews, beseeching him that he would come and heal his servant.

4. So when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this :

5. For he loveth our nation, and he built for us our synagogue.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof :

7. Wherefore neither thought I myself worthy to come unto thee: but say in a word, even, be healed my servant.

8. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant *whole*.

11. And it came to pass the day after, that he went into a city called Nain ; and his disciples went with him, and much people.

12. And when he came nigh to the gate of the city, behold, there was a dead man carried out, an only son of his mother, and she was a widow : and much people of the city was with her.

13. And when the Lord saw her, he was moved with compassion toward her, and said unto her, Weep not.

14. And he came and touched the bier : and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he delivered him to his mother.

16. And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people.

17. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18. And the disciples of John shewed him of all these things.

19. And John calling *unto him* two of his disciples sent *them* to the Lord, saying, Thou art he that should come, or we look for another *to teach us*.

20. When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Thou art he that should come, or we look for *another to teach us*.

21. In that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight;

22. And answering said unto them, Go your way, and tell John what things ye have seen and heard; that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23. And blessed is *he*, whosoever should not be offended with me.

24. Then when the messengers of John were departed, he began to speak unto the people concerning John, Why went ye out into the wilderness for to see a reed shaken with the wind?

25. And why went ye out for to see a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26. And why went ye out for to see a prophet? Yea, I say unto you, that much more than a prophet *he is*.

27. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28. I say unto you, Among those that are born of women there is no one more a prophet than John: yet he that is least in the kingdom of God is more than it.

29. (Now all the people having heard *him*, even the publicans justified God, being baptized with the baptism of John.

30. But the Pharisees and lawyers rejected the counsel of God for themselves, being not baptized of him.)

31. And whereunto shall I liken the men of this generation? verily to what are they like?

32. They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35. And the wisdom of *these sayings* is justified by all of her children.

36. Then one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who

and what manner of woman *this* is that toucheth him : that she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. Then saith he, Master, say on.

41. There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Now which of them will love him most ?

43. Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped ~~them~~ with the hairs of her head.

45. Thou gavest me no kiss : but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : and to whom little is forgiven, but little he would love.

48. Then he said unto her, Thy sins are forgiven.

49. And they *that sat at meat* began to say with-

in themselves, Who is this, who verily forgiveth sins?

50. Then he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

1. And it came to pass afterward, that he went throughout city and village, preaching and shewing the glad tiding of the kingdom of God: and the twelve *were* with him,

2. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3. And Johanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

4. And when much people were gathered together, even those that were of a city coming to him, he spake by a parable:

5. A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, or the fowls of the air devoured it.

6. And some fell upon a rock; and having sprung up, it withered away, because it lacked moisture.

7. And some fell among thorns; and the thorns sprang up with it, and choked it.

8. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9. Then his disciples asked him, What might this *parable* be?

10. And he said, Unto you it is given to know the mysteries of the kingdom of God : but to the others in parables ; that seeing they might not see, and hearing they might not understand.

11. Now the parable is this : The seed is the word of God.

12. And those by the way side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13. And they on the rock *are they*, which, when they hear, receive the word with joy ; but these have no root, which for a while believe, but in time of temptation fall away.

14. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16. Verily no man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed ; but setteth *it* on a candlestick.

17. For nothing is secret, that shall not be made manifest ; neither *any thing* hid, that should not be known, and so as regards *being* manifest, it should have appeared.

18. Take heed therefore how ye hear : for who-soever should have, to him it shall be given ; and who-soever should not have, from him shall be taken even that which he *thinketh to have*.

19. Then came to him *his* mother and his brethren, and could not come at him for the press.

20. And it was told him, Thy mother and thy brethren stand without, desiring to see thee.

21. And he answered and said unto them, a mother of me and brethren of me are these which hear the word of God, and do it.

22. Now it came to pass on a certain day, that he went into a ship with his disciples : and he said unto them, We should go over unto the other side of the lake. So they launched forth.

23. But as they sailed he fell asleep : and there came down a storm of wind on the lake ; and they were being filled *with water*, and were in jeopardy.

24. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water : and they ceased, and there was a calm.

25. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, Verily what man is this! that even he commandeth even the winds and water.

26. Then they arrived at the country of the Gadarenes, which is over against Galilee.

27. And when he went forth on the land, he met a certain man out of the city, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28. And when he saw Jesus, having cried out, he fell down before him, and with a loud voice said, What *is* to me, *is* also to thee as Jesus, *thou* Son of

God most high ? I beseech thee, that thou wouldst not torment me *by casting me out*.

29. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him : though he was kept bound with chains and in fetters ; yet he brake the bands, and was driven of the devil into the wilderness.)

30. And Jesus asked him, What is thy name ? And he said, Legion : because many devils were entered into him.

31. Then they besought him that he would not command them to go out into the deep.

32. And there was there an herd of many swine feeding on the mountain : and they besought him that he would suffer them to enter into them. And he suffered them.

33. Then the devils having gone out of the man, they entered into the swine : and the herd ran violently down a steep place into the lake, and were choked.

34. When they that fed *them* saw what was done, they fled, and told *it* in the city and in the country.

35. Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus as being in right mind : and they were afraid.

36. And they which saw *it* told them by what means he that was possessed of the devils was healed.

37. Then the whole multitude of the country of

the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into a ship, and returned back again.

38. Now the man out of whom the devils were departed besought him that he might be with him: but he sent him away, saying,

39. Return to thine house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40. And when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42. For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43. Then a woman having an issue of blood twelve years, which could not be healed of any,

44. Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.

45. And Jesus said, Who touched me? Then when all denied, Peter said, Master, the multitude throng thee and press *thee*.

46. Then Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47. Then when the woman saw that she was not

hid, she came trembling, and falling down before him, she declared before all the people for what cause she had touched him, and how she was healed immediately.

48. And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

49. While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead; trouble not the Master.

50. But when Jesus heard *it*, he answered him, Fear not: believe only, and she shall be made whole.

51. And when he came into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and the mother of the maiden.

52. Now all wept, and bewailed her: then he said, Weep not; for she is not dead, but sleepeth.

53. And they laughed him to scorn, knowing that she was dead.

54. But he took her by the hand, and called, saying to the young Maid, arise.

55. And her spirit came again, and she arose straightway: and he commanded to give her meat.

56. And her parents were astonished: then he charged them that they should tell no man what was done.

CHAPTER IX.

1. Then he called the twelve together, and gave them power and authority over all devils, and to cure diseases.

2. And he sent them to preach the kingdom of God, and to heal.

3. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money ; neither have two coats.

4. And whatsoever house ye enter into, there abide, and thence depart.

5. And whosoever will not receive you, when ye go out of that city, shake off the dust from your feet for a testimony against them.

6. Then they departed, and went through the towns, preaching the gospel, and healing every where.

7. Now Herod the tetrarch heard of all that was done : and he was perplexed, because that it was said of some, that John was raised from the dead ;

8. And of some, that Elias had appeared ; and of others, that one of the old prophets was risen again.

9. But Herod said, John have I beheaded : but who is this, of whom I hear such things ? And he desired to see him.

10. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a city called Bethsaida.

11. And the people, when they knew *it*, followed him : and he heartily received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and

and about, and lodge, and get victuals : here in a desert place.

he said unto them, Give ye them to eat. said, We have no more but five loaves ; except we should go and buy meat people.

they were about five thousand men. Then his disciples, Make them sit down by company.

they did so, for they made them all sit

and he took the five loaves and the two looking up to heaven, he blessed them, and gave to the disciples to set before the people.

they did eat, and were all filled : and taken up of fragments that remained to the twelve baskets.

And it came to pass, as he was in private with his disciples, that he said unto them, saying, Whom say the people that

they answering said, John the Baptist ; say, Elias ; and others say, that one of the saints is risen again.

and he said unto them, And whom say ye ? And Peter answering said, The Christ of God.

and he straitly charged them, and commanded them to tell no man that thing ; saying, The Son of man must suffer many

things, even be rejected of the presbyters and chief priests and scribes, and be slain, yet be raised the third day.

23. And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25. And what is a man advantaged, if he gain the whole world, yet lose himself, or be cast away?

26. And whosoever shall be ashamed of me or of my words, of him shall the Son of man be ashamed, when he shall come with his, and his Father's, and the holy angels glory.

27. Verily I tell you of a truth, there be some standing here, which shall not taste of death, till they should have seen the kingdom of God.

28. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29. And it came to pass as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30. And, behold, there talked with him two men, which were Moses and Elias:

31. Who appeared with glory, and spake of his decease which he should accomplish at Jerusalem.

32. But Peter and they that were with him were

heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, that we should make three tabernacles ; one for thee, and one for Moses, and one for Elias : not knowing what he said.

34. While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying, This is my chosen Son : hear him.

36. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37. And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son : for he is mine only begotten child.

39. And, lo, a spirit taketh him, and he suddenly crieth out ; and it convulseth him that he foameth again, and agitating him hardly departeth from him.

40. And I was besought of thy disciples that they should cast him out ; yet they could not.

41. Then Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you ? Bring thy son hither.

42. And as he was yet a coming, the devil threw

him down, and tare *him*. Then Jesus rebuked the unclean spirit, and healed the serf, and delivered him again to his father.

43. And they were all amazed at the mighty power of God. Then after they wondered, every one, at all things which Jesus did, he said unto his disciples,

44. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45. But they understood not this saying, so it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46. Then there arose a reasoning among them, which of them probably should be greatest.

47. And Jesus, knowing the thought of their heart, took a serf, and set him by him,

48. And said unto them, Whosoever shall receive this that is a serf in my name receiveth me: and whosoever shall receive me receiveth him that sent me: so he that is least among you all, the same is great.

49. Then John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50. But Jesus said unto him, Forbid *him* not for he that is not against us is for us. •

51. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52. And sent messengers before his face: and

they went, and entered into a village of the Samaritans, to make ready for him.

53. But they did not receive him, because his face was as though he would go to Jerusalem.

54. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them?

55. But he turned, and rebuked them.

56. And they went to another village.

57. And it came to pass, that, as they went in the way, a certain *man* said unto him, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Then Jesus said unto him, Let alone the dead to bury their dead: but go thou and preach the kingdom of God.

61. And then another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at my house.

62. But Jesus said, No man, having put his hand to the plough, and looking back, is useful for the kingdom of God.

CHAPTER X.

1. Then after these things the Lord appointed other seventy two, and sent them each two by two

before his face into every city and place, whither he himself would come.

2. And said he unto them, The harvest truly is great, but the labourers *are* few: be ye besought therefore of the Lord of the harvest, so that he should have sent forth labourers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5. And into whatsoever house ye enter, first say, Peace *be* to this house.

6. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as are theirs: for the labourer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city on our feet, which cleaveth to us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh.

12. I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15. And thou, Capernaum, shalt not be exalted to heaven, *but* shalt be thrust down to the hell.

16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17. And the seventy two returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I was contemplating the Satan of the heavens *to be in power* as lightning that has fallen.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: so nothing should by any means hurt you.

20. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rejoice, that your names are written in heaven.

21. In that hour Jesus rejoiced through the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them

unto babes : truly a Father ; that thus it was pleasure in thy sight.

22. All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see :

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them* ; and to hear those things concerning me which ye hear, and have not heard *them*.

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ?

26. Then he said unto him, What is written in the law ? how readest thou ?

27. And he answering said, Thou shalt love Jehovah thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

28. Then he said unto him, Thou hast answered right : this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbour ?

30. Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and beat *him*, and departed, leaving *him* half dead.

1. And by chance there came down a certain
st that way : and when he saw him, he passed by
he other side.

2. And likewise a Levite was at the place, and
e and looked *on him*, and passed by on the other

3. But a certain Samaritan, as he journeyed,
e where he was : and when he saw him, he had
passion *on him*,

4. And went to *him*, and bound up his wounds,
ing in oil and wine, and set him on his own
; and brought him to an inn, and took care of

5. And on the morrow, he took out two pence,
gave *them* to the host, and said, Take care of
; and whatsoever if thou spendest more, when I
e again, I will repay thee.

6. Which of these three, thinkest thou, was
about unto him that fell among the thieves ?

7. And he said, He that shewed mercy on him.
8. said Jesus unto him, Go, and do thou likewise.

9. Then as they separated, he entered into a
in village, and a woman named Martha re-
d him.

10. And she had a sister called Mary, who in-
having sat down at Jesus' feet, heard his

11. But Martha was cumbered about much serv-
and came, and said, Lord, dost thou not care
my sister hath left me to serve alone ? bid her
fore that *she help me*.

41. Then Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things :

42. Though there is necessity for few things but one : and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

1. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2. Then he said unto them, When ye pray, say, O Father, Hallowed be thy name. Thy kingdom come.

3. Give us day by day our daily bread.

4. And forgive us our sins ; for we also forgive every one that is indebted to us ; and thou wouldst not lead us into temptation ;

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight and say unto him, Friend, lend me three loaves ;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him ?

7. And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I am not justified to rise and give thee.

8. I say unto you, Though he will not grant him to rise, because he is his friend, yet because of his importunity he will rise and give him as many things as he needeth.

9. And I say unto you, Ask, and it shall be given
; seek, and ye shall find ; knock, and it shall be
ned unto you.

10. For every one that asketh receiveth ; and he
; seeketh findeth ; and to him that knocketh it
pened.

11. And which of you will a son ask of any of you
is a father a fish ? and for a fish he will give
a serpent ?

12. Or even will ask an egg, *and for an egg* he
give him a scorpion ?

13. If ye then, being evil, know how to give good
unto your children : how much more shall *your*
enly Father give a spirit freed from guilt to
a that ask him ?

14. And he was casting out a devil, and it was

15. And it came to pass, when the devil was
out, the dumb spake ; and the people won-
d.

16. But some of them said, He casteth out devils
ugh Beelzebub the chief of the devils.

17. And others, tempting *him*, sought of him a
from heaven.

18. But he, knowing their thoughts, said unto
19. Every kingdom divided against itself is brought
olation ; and a house *divided* against a house
h.

20. So if indeed the Satan be divided against
elf, how shall his kingdom be preserved ? that
y that I cast out devils through Beelzebub.

21. And *if I by Beelzebub* cast out devils, by

what do your sons cast *them* out? therefore shall they be your judges.

20. But if I by a finger of God cast out devils, then the kingdom of God was beforehand with you.

21. When a strong man armed keepeth his palace, his goods are in peace :

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23. He that is not with me is against me : and he that gathereth not with me scattereth.

24. When the unclean spirit is gone out of a man, it walketh through dry places, seeking rest, but finding none ; then it saith, I will return unto my house from whence I came out.

25. And when it cometh, it findeth *it* being empty, having been swept and garnished.

26. Then it goeth, and taketh with itself seven other spirits more wicked than itself ; and having entered in, it dwells there : so the last *state* of that man is worse than the first.

27. And it came to pass, as he spake these things, some one having lifted up a voice, a woman of the company said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29. Then when the people were gathered thick together, he began to say, This is an evil generation they seek a sign ; and there shall no sign be given it *but* the sign of Jonas.

30. For as Jonas was a sign unto the Ninevites, so shall the Son of man be to this generation.

31. A queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32. Men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34. The candle of the body is the eye: when thine eye is single, thy whole body then is full of light; but when *thine eye* is evil, thy body then *is* full of darkness.

35. Take heed therefore that the light which is in thee be not darkness.

36. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37. And as he spake, a Pharisee besought him to dine with him: and he went in, and sat down to meat.

38. And when the Pharisee saw *it*, he marvelled that he had not first *washed before dinner*.

39. Then the Lord said unto him, Now do Pharisees make clean the outside of the cup and platter; but your inward part is full of ravening wickedness.

40. Ye fools, did not he that made that which without make that which is within also?

41. Moreover such things as it contains; compassion, and, behold, all things are clean unto

42. But woe unto you, Pharisees! for ye mint and rue and all manner of herbs, though pass over the judgment and the love of God: these ought ye to have done, and not to leave other undone.

43. Woe unto you, Pharisees! for ye love uppermost seats in the synagogues, and greet in the markets.

44. Woe unto you, for ye are as graves which appear not, so the men that walk over *them* are aware of *them*.

45. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest also.

46. Then he said, Woe unto you also, ye lawyers, for ye lade men with burdens grievous to be borne, but ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you! for ye build the sepulchre of the prophets, yet your fathers killed them.

48. Truly ye bear witness and allow the deeds of your fathers: for they indeed killed them, and ye build *their sepulchres*.

efore also said the wisdom of God, I will prophets and apostles, and *some* of them lay and persecute :

the blood of all the prophets, which was the foundation of the world, may be re- is generation ;

the blood of Abel unto the blood of which perished between the altar and the ily I say unto you, It shall be required ration.

unto you, lawyers ! for ye have exalted nowledge : ye entered not in yourselves, at were entering in ye hindered.

after his going out, the scribes and the egan to urge *him* yehemently, and to pro- speak of many things :

ing wait for him to catch something out 1.

CHAPTER XII.

whom when there were gathered to- ultitude of people, insomuch that they upon another, he began to say unto his st of all, Direct your thoughts from the e Pharisees, which is hypocrisy.

there is nothing covered, that shall ealed ; neither hid, that shall not be

ore whatsoever ye have spoken in dark- e heard in the light ; and that which ye in the ear in closets shall be proclaimed usetops.

4. And I say unto you my friends, Ye should not have been afraid of them that kill the body, and after that have no more that they can do.

5. But I will forewarn you whom ye should fear. Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6. Are not five sparrows sold for two farthings, yet not one of them is forgotten before God?

7. But even the very hairs of your head are numbered. Fear not: ye are of more value than many sparrows.

8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9. But he that hath denied me before men shall be denied before the angels of God.

10. Yet whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that has blasphemed against the Holy Ghost, it shall not be forgiven.

11. And when they bring you unto the synagogues, and unto magistrates, and powers, take no thought how or what thing ye shall answer, what ye shall say:

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

13. Then one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. Then he said unto them, Take heed, and beware of all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. Then he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. Then he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20. But God said unto him, *Thou* fool, this night they claim thy soul of thee: then any one's shall those things be, which thou hast provided?

21. So *is* he that layeth up treasure for himself, and is not rich toward God.

22. Then he said unto the disciples, Therefore I say unto you, Take no thought for the life, what ye shall eat; neither for the body, what ye shall put on.

23. For the life is more than the meat, and the body *is more* than the raiment.

24. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; yet God feedeth them: how much more are ye better than the fowls?

25. And which of you with taking thought can add to his stature one cubit?

26. If ye then be not able to do even that thing which is least, why take ye thought for the rest?

27. Consider the lilies how they grow: they toil not, they spin not; yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28. If then God so clothe the grass in the field, which exists to day, and to morrow is cast into the oven; how much more *will he clothe* you, ye possessors of little faith?

29. Then seek not ye what shall ye eat, or what ye shall drink, neither be ye of doubtful mind.

30. Although all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

31. Notwithstanding ye seek his kingdom; and so these things shall be added unto you.

32. Be not afraid for the little flock; for it is your Father's good pleasure to give you the kingdom.

33. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treasure is, there will your heart be also.

35. *Be as men* reposing, their loins being girded about, and their lights burning;

36. And so ye *are* like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or in the third watch, and find *them* so, they are blessed.

39. Now this ye know, that if the goodman of the house had known what hour the thief would come, he probably would have watched, and not have suffered his house to be broken through.

40. Be ye ready also: for the Son of man cometh at an hour when ye think not.

41. Then Peter said, Lord, speakest thou this parable unto us, or even to all?

42. And the Lord said, Who then is the faithful steward that is wise, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43. Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will make him ruler over all that he hath.

45. But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, so as to be drunken;

46. The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut asunder *from* him, and will appoint him his portion with the unbelievers.

47. And that servant, which knew his lord's will yet prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48. But he that knew not, yet did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom they have committed much, of him they will ask the more.

49. I am come to send fire on the earth; and what I desire is, that it be already kindled?

50. For I have a baptism to be baptized with, and how am I straitened till it be accomplished!

51. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52. For from henceforth there shall be five in one house divided, three against two, and two against three will be divided.

53. The father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54. Then he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55. And when *ye see* the south wind blow, *ye say*, There will be heat; and it cometh to pass.

56. *Ye hypocrites*, *ye can discern* the face of the heaven and of the earth; and how is it that *ye do not understand to discern* this time?

57. And why even of yourselves judge *ye not* what is right?

58. And then as thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59. I tell thee, thou shalt not depart thence, till thou hast paid the last mite.

CHAPTER XIII.

1. And there were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2. And answering he said unto them, Suppose *ye that these Galilæans were sinners above all the Galilæans*, because they suffered such things?

3. Nay: I declare unto you, that at least except *ye repent*, *ye shall all to a like extent perish*.

4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think *ye that they were sinners above all the men that dwelt in Jerusalem?*

5. Nay: I declare unto you, that at least except *ye repent*, *ye shall all to a like extent perish*.

6. He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7. So he said unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8. And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.

9. Then perhaps indeed it will bear fruit after being so treated: and if not, *then* thou shalt cut it down.

10. Then he was teaching in one of the synagogues on the sabbath.

11. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13. And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14. But the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15. The Lord then answered him, and said, hypocrites, doth not each one of you on the sabbath

loose his ox or *his* ass from the stall, and lead *him* away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17. And when he had said these things, all the adversaries were ashamed by him: and all the people rejoiced for all the glorious things that were done by him.

18. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19. It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a tree; and the fowls of the heaven lodged in the branches of it.

20. And again he said, Whereunto shall I liken the kingdom of God?

21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22. And he went through the cities and villages, teaching, though journeying toward Jerusalem.

23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord,

open unto us ; then he shall answer and say unto you, I know you not whence ye are :

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know not whence ye are ; depart from me, all workers of iniquity.

28. There the weeping and gnashing of teeth will exist, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, but you *yourselves* thrust out.

29. For there shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30. For, behold, there are last which shall be first, and there are first which shall be last.

31. The same hour there came certain Pharisees, saying unto him, Get thee out, and depart hence : for Herod seeks to kill thee.

32. But he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, but the third *day* I am perfected.

33. Nevertheless I must walk to day, and to morrow, and the *day* following : for it cannot be that a prophet perish out of Jerusalem.

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, but ye would not !

35. Behold, your house is left unto you : and

verily I say unto you, Ye should not see me, until ye should say, Blessed is he that cometh in the name of Jehovah.

CHAPTER XIV.

1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on a sabbath day, that they watched him.

2. And, behold, there was a certain man before him which had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it or is it not lawful to heal on the sabbath day?

4. But they held their peace. Then he took *him*, and healed him, and let him go;

5. And said unto them, Which of you shall have a son or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6. And they could not answer him again to these things.

7. Then he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8. When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9. And he that bade thee having come with him, he say to thee, Give this man place; and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest place; that when he that bade thee cometh, he may say unto thee, Friend, go up higher:

then shalt thou have glory in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; for they cannot recompense thee: but thou shalt be recompensed at the resurrection of the just.

15. Then one of them that sat at meat with him having heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. But he said unto him, A certain man made a great supper, and bade many:

17. And sent his servant at supper time to say to them that were bidden, Come; for it is now ready.

18. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee hold me to be excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee hold me to be excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. Then the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. ✓

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

25. Now there went great multitudes with him: and he turned, and said unto them,

26. If any *man* come to me, and hate not *what was as* the father of himself *in spiritual things*, or the mother, or the wife, or the children, or the brethren, or the sisters, yea, more indeed, the life of himself *therein*, he cannot be my disciple.

27. And whosoever doth not bear the crucifying *of the attachments* of himself, though he come after me, he cannot be my disciple.

28. Now which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29. Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that setteth not apart *for God* all that are dependent on himself, he cannot be my disciple.

34. Now salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35. It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

1. Then drew near unto him all the publicans and sinners for to hear him.

2. And so the Pharisees and scribes murmured, saying, Verily this man receiveth sinners, and eateth with them.

3. Then he spake this parable unto them, saying,

4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Re-

joice with me ; for I have found my sheep which was lost.

7. I say unto you, that on this account there will be joy in heaven over one sinner that repenteth, as *there will be* over ninety and nine just persons, which need no repentance.

8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it* ?

9. And when she hath found *it*, she calleth *her* female friends and neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost.

10. Likewise, I say unto you, there is joy in the presence of angels of God over one sinner that repenteth.

11. Then he said, A certain man had two sons :

12. And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to* me. And he divided unto them *his* living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all valuable things of that land, there arose a famine ; and he began to be in want.

15. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine.

16. And he would *fain* have been filled with the

husks that the swine did eat: for no man gave unto him.

17. But when he came to himself, he said, How many hired servants of my father's have bread enough, but I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. Not even am I worthy to be called a son of thine: make me as one of thy hired servants.

20. And he arose, and came to his own father. Though still he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. Then the son said unto him, Father, I have sinned against heaven, and in thy sight, and am not even worthy to be called a son of thine.

22. But the father said to his servants immediately, Bring forth a chief robe, and put it on him; and put a ring on his hand, and shoes on *his* feet:

23. And bring the fatted calf, and kill *it*; and let us eat, and be merry:

24. For this my son was existing *as one* dead, though he did live; he was lost, but he is found. Then they began to be merry,

25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26. And he called one of the servants, and asked what these things meant.

27. Then he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. But he was angry, and would not go in : therefore came his father out, and intreated him.

29. But he answering said to *his* father, Lo, these many years have I served thee, neither transgressed I at any time thy commandment : yet thou never gavest me a young kid, that I might make merry with my friends :

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. Then he said unto him, Child, thou art ever with me, and all that I have is thine.

32. But it was meet that we should make merry, and be glad : for this thy brother was existing *as one* dead, though he did live ; and was lost, but he is found.

CHAPTER XVI.

1. Then he said also unto his disciples, There was a certain rich man, which had a steward ; and the same was accused unto him that he had wasted his goods.

2. And he called him, and said unto him, How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest be no longer steward.

3. Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed.

4. I am resolved *what to do, that*, when I am put

out of the stewardship, they may receive me into their own houses.

5. Then he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. He said unto him, Take thy bill, and write fourscore.

8. Even the lord commended the steward for the deceitfulness; that he *for the attainment of the end he sought* had done wisely: *he perceived no waste therein; his commendation was*, that the children of this age are in *the attainment of the objects* of their generation wiser than the children of light.

9. And so I say unto you, Make to yourselves friends apart from the mammon of the deceitfulness *stated above*; that when it fails, they may receive you in the everlasting habitations.

10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. No servant can serve two masters: for either

will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14. Now the Pharisees also, who were covetous, heard all these things : so they derided him.

15. Then he said unto them, Ye are they which justify yourselves before men ; but God knoweth our hearts : assuredly that which is highly esteemed among men is abomination in the sight of God.

16. The law and the prophets *were* until John : since that time the kingdom of God is preached, and every one is forced into it.

17. Yet it is easier for heaven and earth to pass, than one tittle of the law to fail.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery : and he that hath been divorced by man's *authority*, and marrieth, committeth adultery.

19. Now there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day :

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table : and even the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : and the rich man also died, and was buried ;

23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. Then he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

25. But Abraham said, Child, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus his evil things : so now here he is comforted, and thou art tormented.

26. And beside all this, between us and you a great gulf hath been fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that *would come* from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house :

28. For I have five brethren ; that he may testify unto them, lest they also come into this place of the torment *I suffer*.

29. But Abraham saith, They have Moses and the prophets ; let them hear them.

30. Then he said, Is it not, father Abraham : verily if one should have been sent unto them from the dead, they will repent.

31. But he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII.

1. Then said he unto the disciples, It is impossible

that allurements will come : but yet woe *unto* them, through whom they come !

2. It were better for him that a milstone were hanged about his neck, and he cast into the sea, than that he should cause to offend one of these little ones.

3. Take heed to yourselves : If thy brother trespass, rebuke him ; and if he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times turn again to thee, saying, I repent ; thou shalt forgive him.

5. Then the apostles said unto the Lord, Increase our faith in us.

6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamone tree, Be thou plucked up by the root, and be thou cast into the sea ; and it would probably obey you.

7. But which of you, having a servant plowing or tending cattle, will say unto him straightway, when he is come from the field, Go and sit down to eat ?

8. And will not rather say unto him, Make ready for me, and I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?

9. Doth he thank that servant because he did the things that were commanded him ?

10. So likewise ye, when ye shall have done all the things which are commanded you, say, Verily we are unprofitable servants : we have done that which we were *obliged to do*.

11. Then it came to pass, as he went to Jerusalem that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13. And they lifted up *their* voices, and said to Jesus, Master, have mercy on us.

14. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15. Then one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. And he fell down on *his* face at his feet, giving him thanks: though he was a Samaritan.

17. Then Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18. There are not found that returned to give glory to God, save this stranger.

19. Then he said unto him, Arise, go thy way.

20. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21. Neither shall they say, Lo here! or, *there!* for, behold, the kingdom of God is within you.

22. Then he said unto the disciples, The day will come, when ye shall desire to see one of *the* days of the Son of man, and ye shall not see it.

3. And they shall say to you, See here; or, ~~see~~
e: ye should not follow *them*.

4. For as the lightning, that lighteneth out of
one *part* under heaven unto the other *part*
er heaven shineth; so shall the Son of man

5. But first must he suffer many things, and be
sted of this generation.

6. And as it was in the days of Noe, so shall it
also in the days of the Son of man.

7. They did eat, they drank, they married wives,
were given in marriage, until the day that Noe
red into the ark, and the flood came, and des-
ed them all.

8. Likewise also as it was in the days of Lot;
did eat, they drank, they bought, they sold,
planted, they builded;

9. But the same day that Lot went out of Sodom
ined fire and brimstone from heaven, and des-
ed *them* all.

10. Even thus shall it be in the day when the Son
an is revealed.

11. In that day, he which shall be upon the
etop, and his stuff in the house, let him not
e down to take it away: and he that is in the
, let him likewise not return back.

12. Remember Lot's wife.

13. Whosoever shall seek to purchase his life shall
it; and whosoever shall lose his life shall
erve it.

14. I tell you, in *that night* there shall be two

~~given~~ in one bed; the one shall be taken, and the other shall be left.

35. Two *women* shall be grinding together; the one shall be taken, and the other left.

36. Two *men* shall be in the field; the one shall be taken, and the other left.

37. And they answered and said unto him Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together.

CHAPTER XVIII.

1. Then he spake a parable unto them *to the end*, that men ought always to pray, and not faint;

2. Saying, There was in a city a judge, who feared not God, neither regarded man:

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterwards he said within himself, Though verily I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. Then the Lord said, Hear what the judge saith.

7. And shall not God avenge his elect, who cry day and night unto him, though he bear long with *those* against them?

8. I tell you that he will avenge them speedily.

Besides the Son of man having come, truly he will discover the faith to the earth?

9. Then he spake this parable unto certain which trusted in themselves that they were justified, though despising the others :

10. Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus for himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. But the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified before the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

15. Then they brought unto him also infants, that he would touch them : but when *his* disciples saw *it*, they rebuked them.

16. Then Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not : for of such is the kingdom of God.

17. Verily I say unto you, Whosoever should not have received the kingdom of God as a little child should not have entered *therein*.

• 18. Then a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19. Then Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21. Then he said, All these have I kept from my youth up.

• 22. And when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23. But when he heard this, he was very sorrowful: for he was very rich.

24. Then Jesus having beheld him, he said, How hardly do they that have riches enter into the kingdom of God!

25. Verily it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26. Then they that heard *it* said, Who then can be saved?

27. But he said, The things which are impossible with men are possible with God.

28. Then Peter said, Lo, we have left our own things, and followed thee.

29. Then he said unto them, Verily I say unto you, That there is no man that hath left house, or

ents, or brethren, or wife, or children, for the kingdom of God's sake,

10. Who, is it not? should not have received manifold more in this time, as in the age to come *as secured* life everlasting.

11. Then he took *unto him* the twelve, and said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets shall be accomplished by the Son of man.

12. For he shall be delivered unto the Gentiles, shall be mocked, and spitefully entreated, and crucified on :

13. Then having scourged *him*, they will put him to death : but the third day he shall rise again.

14. But they understood none of these things : this saying was hid from them, as they did not apprehend the things which were spoken.

15. Then it came to pass, that as he was come unto Jericho, a certain blind man sat by the roadside begging :

16. And hearing the multitude pass by, he asked what it meant.

17. And they told him, that Jesus of Nazareth was passing by.

18. Then he cried, addressing Jesus, *thou* son of David, have mercy on me.

19. Then they which went before rebuked him, saying, he should hold his peace : but he cried so much the more, *Thou* son of David, have mercy on me.

40. Then Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41. What wilt thou that I shall do for thee? And he said, Lord, that I may receive my sight.

42. Then Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1. Then *Jesus* entered and passed through Jericho

2. And, behold, *there was* a man named Zacchæus, which was a chief among the publicans, and he was rich.

3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4. So having ran before, he climbed up into a sycomore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. But all they that saw *it* murmured, saying, That he was gone to be guest with a man that is a sinner.

8. Then Zacchæus stood, and said unto the Lord;

Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man improperly, I restore *him* fourfold.

9. Then Jesus said unto him, Verily this day is salvation come to this house, on which account heven is a son of Abraham.

10. For the Son of man is come to seek and to give that *assurance of life* which was lost.

11. Then after they heard these things, he spake a parable, because it was time for him, to be at Jerusalem, and to convince them, that the kingdom of God should immediately be shewn.

12. He said therefore, A nobleman who went into a far country to receive for himself a kingdom, and to return.

13. Even called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15. Now it came to pass, that when he was returned, having received the kingdom, that he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16. So the first came, saying, Lord, thy pound hath gained ten pounds.

17. Then he said unto him, Well indeed done, thou good servant: because thou hast been faithful with a very little, *have thou authority* over ten cities.

18. Then the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities.

20. And the other came, saying, Lord, behold, *here is thy pound, which I have kept laid up in a napkin :*

21. For I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow.

22. He saith unto him, Out of thy mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

23. Wherefore then gavest not thou my money into a bank, that at my coming I probably had required it with usury ?

24. Then he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25. (But they said unto him, Lord, he hath ten pounds.)

26. I say unto you, That unto every one which hath shall be given ; but from him that hath not, even that he hath shall be taken away from him.

27. Moreover those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28. Then when he had thus spoken, he went *before*, ascending up to Jerusalem.

9. And it came to pass, when he was come nigh Bethphage and Bethany, at the mount called *the* *mt* of Olives, he sent two of the disciples,

10. Saying, Go ye into the village over against ; in the which at your entering ye shall find a tied, whereon never man sat : loose him, and *g him hither*.

1. And if any man ask you, Why do ye loose ? thus shall ye say, Because the Lord of it hath d.

2. And they that were sent went their way, and d even as he had said unto them.

3. But as they were loosing the colt, the ers thereof said unto them, Why loose ye the ;?

4. Then they said, Because the Lord of it hath d.

5. And they brought him to Jesus : and they : their garments upon the colt, and they set us thereon.

6. And proceeding before him, they spread their hes in the way.

7. And when he was come nigh, even to the xent of the mount of Olives, the whole mul- de of the disciples began to rejoice and praise l with a loud voice for all the mighty works that r had seen ;

8. Saying, Having been blessed is the King that eth in the name of Jehovah in heaven : peace glory to the highest *limits*.

9. And *some of the Pharisees* from among the

multitude said unto him, Master, rebuke thy disciples.

40. But he answered and said, I tell you that, if these should hold their peace, the stones will cry out.

41. Then when he was come near, he beheld the city, and wept over it,

42. Saying, Verily if thou hadst known, even thou, in this day, the things *which belong* unto peace ! That now they are hid from thine eyes.

43. For days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time appointed for thy bishoprick.

45. Then he went into the temple, and began to cast out them that sold therein ;

46. Saying unto them, It is written, Even my house shall be a house of prayer : though ye have made it a den of thieves.

47. (For he taught daily in the temple.) Therefore the chief priests and the scribes and the chiefs of the people sought to destroy him,

48. But could not find what they might do : for all the people were very attentive to hear him.

CHAPTER XX.

1. And it came to pass, *that* on one of the days that he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the presbyters,

2. And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3. Then he answered and said unto them, I will tell you, even I, a declaration; and answer me:

4. The baptism of John, was it from heaven, or of men?

5. Then they reasoned with themselves, saying, Truly if we shall say, From heaven; he will say, Why believed ye him not?

6. But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7. So they answered, that they could not tell whence *it was*.

8. And Jesus said unto them, Then I do not tell you by what authority I do these things.

9. Then began he to speak to the people this parable; A man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen stripped off his clothes, and sent *him* away empty.

11. Then again he sent another servant: but they also stripped off his clothes, and entreated *him* shamefully, and sent *him* away empty.

12. Then again he sent a third: but they even stoned him, and cast *him* out.

13. Then said *the lord of the vineyard*, What

shall I do? I will send my beloved son : it may be they will be ashamed when they see him.

14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: we should kill him, that the inheritance may be our's.

15. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16. He shall come and destroy these husbandmen, and shall give the vineyard to others. Then when they heard *it*, they said, God forbid.

17. Then having looked on them, he said, What is this then that is written, The stone which the builders rejected, the same is placed as a head of a corner?

18. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19. Then the chief priests and the scribes the same hour sought to lay hands on him; but they feared the people: for they perceived that he had spoken this parable against them.

20. So having watched *him*, they sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21. So they asked him, saying, Master, we know that thou sayest and teachest rightly, and assumest *not to be* a person, but teachest the way of God truly:

22. Is it lawful for us to give tribute unto Cæsar,
10?

3. But having perceived their craftiness, he said
to them,

4. Shew me a penny. Whose image and super-
scription hath it? And they said, Cæsar's.

5. Then he said unto them, Render therefore
unto Cæsar the things which be Cæsar's, and
to God the things which be God's.

6. And they could not take hold of his words
before the people: and they marvelled at his answer,
and held their peace.

7. But certain of the Sadducees having come,
which deny that there is any resurrection; and
asked him,

8. Saying, Master, Moses wrote unto us, If any
man's brother die, having a wife, and he die without
children, that his brother should take his wife, and
bring up seed unto his brother.

9. Now there were seven brethren: and the
first took a wife, and died without children.

10. Also the second.

11. Also the third; and in like manner the seven
also: and they left no children, and died.

12. Then the woman died.

13. Therefore in the resurrection whose wife of
them is she? for the seven had her to wife.

14. Then Jesus said unto them, The children of
this age marry, and are given in marriage:

15. But they which shall be accounted worthy
to obtain that age, even the resurrection from

the dead, neither marry, nor are given in marriage :

36. For they are not able to die any more: because they are equal unto angels; and are children of God, being children of the resurrection.

37. Now that the dead are raised, even Moses shewed at the bush, when he calleth Jehovah the God of Abraham, and the God of Isaac, and the God of Jacob.

38. For he is not a God of the dead, but of the living: for all have life with him.

39. Then certain of the scribes answering said, Master, thou hast well said.

40. But after that they durst not ask him a question at all.

41. So he said unto them, How say they that Christ is David's son?

42. Since David said in the book of Psalms, Jehovah said unto my Lord, Sit thou on my right hand

43. Till I make thine enemies thy footstool.

44. David therefore calleth him a Lord, how can he then be his son?

45. Then in the audience of all the people said unto his disciples,

46. Beware of the scribes, which desire to be in long robes, and love greetings in the markets, the highest seats in the synagogues, and the chief rooms at feasts;

47. Which devour widows' houses, and for a shew make long prayers: the same will receive greater damnation.

CHAPTER XXI.

1. Then having looked up, he saw the rich men casting their gifts into the treasury.

2. And he saw a certain poor widow casting in thither two mites.

3. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all :

4. For all these have of their abundance cast in unto the offerings : but she of her penury hath cast in all the living that she had.

5. Then as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6. *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7. Then they asked him, saying, Master, but when shall these things be ? and what sign *will there be* when these things shall begin to come to pass ?

8. Then he said, Take heed that ye be not deceived : for many shall come in my name, saying, I am *Christ* ; and the time draweth near : go ye not after them.

9. And when ye shall hear of wars and commotions, be not terrified : for these things must first come to pass ; but the end is by and by.

10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom :

11. And there shall be great earthquakes, and in divers places famines and pestilences, and fear-

ful sights, and great signs shall there be from heaven.

12. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13. It shall happen to you for a testimony.

14. Settle *it* therefore in your hearts, not to meditate before what ye shall answer :

15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16. Though ye will be betrayed both by parents, and brethren, and kinsfolks, and friends ; and *some* of you they will cause to be put to death.

17. And ye shall be hated of all *men* for my name's sake.

18. Yet through your patience there should not an hair of your head have perished.

19. Provide for your souls.

20. So when ye shall see Jerusalem compassed with armies, then ye should know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains ; and let them which are in the midst of it depart out : and let not them that are in the countries enter thereinto.

22. For these be days of punishment, so far as that all the things which have been written *concerning it* may be fulfilled.

23. Woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in that land, and wrath upon this people.

24. Yea they shall fall by the edge of the sword, and shall be led away captive into all nations: even Jerusalem shall be trodden down of the Gentiles, until it be fulfilled, that times of the Gentiles shall be.

25. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, through perplexity by a sound like a sea or wave of men expiring with fear;

26. Even from a looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27. And then shall they see the Son of man coming in a cloud with power and great glory.

28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29. Then he spake to them a parable; Behold the fig tree, and all the trees;

30. When they shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31. So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand.

32. Verily I say unto you, This generation should not pass away, till probably all be fulfilled.

33. Heaven and earth shall pass away: but my words shall not pass away.

34. So take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, or drunkenness, or cares of this life, and so that day come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

36. Watch ye therefore, and pray always, that ye may succeed to escape all these things that shall come to pass, and to stand before the Son of man.

37. And in the day time he was teaching in the temple ; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38. And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

1. Now the feast of unleavened bread drew nigh, which is called the Passover.

2. And the chief priests and scribes sought how they might kill him ; for they feared the people.

3. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4. And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5. And they were glad, and covenanted to give him money.

6. So he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7. Then came the day of unleavened bread, when the passover must be killed.

1. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Then they said unto him, Where wilt thou that we prepare for thee to eat the passover?

2. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

3. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the upper chamber, where I shall eat the passover with my disciples?

4. And he shall shew you a large upper room furnished: there make ready.

5. Then they went, and found as he had said unto them: and they made ready the passover.

6. And when the hour was come, he sat down, with the apostles with him.

7. And he said unto them, With desire I have desired to eat this passover with you before I die:

8. For I say unto you, I should not eat thereof, until whensoever it should have been completed in the kingdom of God *having come*.

9. Then he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

10. For I say unto you, I should not drink from the fruit of the vine, until the kingdom of God should have come.

11. Then he took bread, and gave thanks, and *broke it*, and gave unto them, saying, This ceremony

exists my *having had a* body which is given for this *ceremony* do for the remembrance of me.

20. Likewise also *he took* the cup after saying, This cup exists the new covenant : blood, which *cup* unrestrictedly flows *with bl* for you.

21. Except, behold, the hand of him that trayeth me *is* with me on the table.

22. For the indeed Son of man goeth, as i been determined : but yet woe unto that m whom he is betrayed !

23. Then they began to enquire among selves, which of them it was that should do this

24. And there was also a strife among which of them he decrees to be the greatest.

25. Then he said unto them, The kings Gentiles exercise lordship over them ; and the exercise authority over them are called benefac

26. But ye *shall* not *be* so : but he that is g among you, let him be as the younger ; and h is chief, as he that doth serve.

27. For whether *is* greater, he that sitteth at or he that serveth ? *is* not he that sitteth at but I am among you as he that serveth.

28. And ye are they which have continued me in my trials.

29. So then I appoint unto you a kingdom my Father hath appointed unto me ;

30. That ye may eat and drink at my table kingdom, and sit on thrones judging the *tribes* of Israel.

31. Simon, Simon, behold, Satan hath required *to have* you, that he should sift *you* as wheat :

32. Even I was besought for thee *by thy doubts*, lest thy faith should fail : so thou once having returned *from the temptation*, strengthen thy brethren.

33. Then he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34. But he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35. Then he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip : and he that hath no sword, let him sell his garment, and buy one.

37. For I say unto you, that this that is written must yet be accomplished by me, Even he was reckoned among the transgressors : for so the end concerning me it *the writing* hath.

38. Then they said, Lord, behold, here *are* two words. And he said unto them, It is enough.

39. And he came out, and went, as he was wont, to the mount of Olives ; and his disciples followed him.

40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41. Then he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42. Saying, Father, if thou be willing, remove

this cup from me: nevertheless not my will, but thine, be done.

43 to 45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49. Then they which were about him having perceived what would follow, they said, Lord, Whether shall we smite with the sword?

50. And one of them smote the servant of the high priest, and cut off his right ear.

51. Then Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52. Then Jesus said unto the chief priests, and captains of the temple, and presbyters, which were come to him, Be ye come out, as against a thief, with swords and staves?

53. When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the consequence of your darkness.

54. Then took they him, and led *him*, and brought him into the high priest's house. But Peter followed afar off.

Then when they had kindled a fire in the
of the hall, and were set down together, Peter
among them.

But a certain maid beheld him as he sat by
, and earnestly looked upon him, and said,
this man was with him.

But he denied, saying, Woman, I know him

And after a little while another saw him, and
erily thou art of them. But Peter said, Man,
ot.

And about the space of one hour after another
ntly affirmed, saying, Of a truth, Verily
low was with him: and indeed he is a Gali-

But Peter said, Man, I know not what thou

And immediately, while he yet spake, the
ew.

And the Lord turned, and looked upon Peter.
Peter remembered the word of the Lord, how
said unto him, Before the cock crow this day,
halt deny me thrice.

And he went out, and wept bitterly.

Then the men that held Jesus mocked him,
ote *him*.

And when they had blindfolded him, they
him, saying, Prophecy, who is it that smote

And many other things blasphemously spake
him.

And *as soon as it was day*, the presbyters of

the people and the chief priests and also the scribes came together, and led him into their council, saying,

67. If thou art the Christ? tell us. Then he said unto them, If I tell you, ye will not believe :

68. Or if I ask *you*, ye will not answer.

69. Hereafter shall the Son of man sit on the right hand of the power of God.

70. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71. Then they said, What need we any further witness? for we ourselves have heard of his mouth.

CHAPTER XXIII.

1. And the whole multitude of them arose, and led him unto Pilate.

2. And they began to accuse him, saying, We found this *fellow* perverting our nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3. Then Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4. Then said Pilate to the chief priests and to the people, I find no fault in this man.

5. But they were the more fierce, saying, Verily He stirreth up the people, teaching throughout all Jewry, even beginning from Galilee to this place.

6. So when Pilate had heard, he asked whether *the man* were a Galilæan.

7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, that he might hear him; also he hoped to have seen some miracle done by him.

9. So he questioned with him in many words; but he answered him nothing.

10. Though the chief priests and scribes stood and vehemently accused him.

11. Then Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13. Then Pilate, when he had called together the chief priests and the rulers and the people,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for he hath sent him back unto us; so, lo, nothing worthy of death is done unto him.

16. I will therefore chastise him, and release *him*.

17. & 18. Then *they* cried out all at once, saying,

Away with this *man*, and release unto us Barabbas :

19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20. Then Pilate, willing to release Jesus, spake again to them.

21. But they cried, saying, Crucify *him*, crucify him.

22. Then he said unto them the third time, Why what evil hath he done? I have found no cause of death in him : I will therefore chastise him, and let *him* go.

23. But they were instant with loud voices, requiring that he might be crucified. And their voice prevailed.

24. And Pilate gave sentence that it should be they required.

25. And he released him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

26. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27. And there followed him a great company of people, and of women, which bewailed and lamented him.

28. But Jesus turning unto them said, Daughter of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29. For, behold, the days are coming, in the

which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30. Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us.

31. For if they do these things in a green tree, what shall be done in the dry ?

32. Now there were also two others, malefactors, led with him to be put to death.

33. And when they were come to the place, which is there called Calvary, they crucified him, and the malefactors, one on the right hand, and the other on the left.

34. And they parted his raiment, and cast lots.

35. Now the people stood beholding. And the rulers derided *him*, saying, He saved others ; let him save himself, if he be Christ, a chosen of God.

36. And they mocked him, even the soldiers coming to him, and offering him vinegar,

37. And saying, If thou be the king of the Jews, save thyself.

38. (For a superscription also there was over him, **THIS IS THE KING OF THE JEWS.**)

39. Even one of the malefactors which were hanged railed on him, Is it not, thou the Christ art, save thyself and us.

40. But the other answering rebuked him, saying, Dost not thou indeed fear God, seeing thou art in the same condemnation ?

41. And we indeed justly; for we receive the reward of our deeds: but this man hath done nothing amiss.

42. Then he said unto Jesus, remember me when thou comest into thy kingdom.

43. Then Jesus said unto him, Verily I say unto thee, To day shalt thou as well as me be in the paradise of ease.

44. And it was now about the sixth hour, and there was a darkness over all the earth until ninth hour after the sun's setting.

45. Then the veil of the temple was rent in midst.

46. And Jesus having cried with a loud voice he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47. Now when the centurion saw what was done he glorified God, saying, Certainly this was a righteous man.

48. And all the people that came together to witness, beholding the things which were done, smote their breasts, and returned.

49. But all his acquaintance, and the women that followed him from Galilee, stood afar off, holding these things.

50. And, behold, *there was* a man named Joseph a counsellor; *and he was* a good man, and just:

51. (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a counsellor

of the Jews: who himself waited for the kingdom of God.

52. This *man* went unto Pilate, and begged the body of Jesus.

53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54. For that day was a day of preparation, as a sabbath drew on.

55. But the women, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56. And they returned, and prepared spices and ointments; though they rested the indeed sabbath day according to the commandment.

CHAPTER XXIV.

1. And upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared.

2. And they found the stone rolled away from the sepulchre.

3. And they entered in, and found not the body of the Lord Jesus.

4. And it came to pass, as they were much perplexed thereabout, then behold, two men stood by them in shining garments:

5. And as they were afraid, and bowed down *their* faces to the earth, and said unto them, Why seek ye the living among the dead?

6. He is not here, for he was raised: remember how he spake unto you *when* he was yet in Galilee,

7. Saying, That the Son of man must be delivered into the hands of sinful men, even to be crucified; nevertheless the third day *after it* he must be raised again.

8. Then they remembered his words,

9. And having returned from the sepulchre, told all these things unto the eleven *disciples*, and all the rest of *his disciples*.

10. Now it was Mary Magdalene, and Joanna, Mary *the mother* of James, and the other *women* were with them, which told these things unto the apostles.

11. But their words seemed to them as idle tales, so they believed them not.

12. Nevertheless Peter having arisen, he ran to the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed wondering in himself at that which was come to pass.

13. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they communed *together* and reasoned, Jesus himself came near, and went with them.

16. But their eyes were holden that they should not know him.

17. Then he said unto them, What manner of communications *are* these that ye have one to another? for they were sad.

18 Then the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and so hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? Then they said unto him, Concerning Jesus of Nazareth, which was a mighty prophet in deed and word before God and all the people :

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22. Yea, and certain women of our company made us astonished, which were early at the sepulchre;

23. For when they found not his body, they came, saying, that they had seen a vision of angels, which said that he was alive.

24. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26. Is it not necessary for Christ to have suffered these things for to enter into his glory?

27. And beginning at Moses and all the prophets,

he expounded unto them in all the scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29. So they constrained him, saying, Abide with us: for it is toward evening, and the day is spent. So then he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31. Then their eyes were opened, and they knew him; but he vanished out of their sight.

32. Then they said one to another, Did not our heart burn, while he talked with us by the way, and opened to us the scriptures of God?

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Declaring, Verily indeed the Lord was raised for he hath appeared to Simon.

35. Then they told what things *were done* in that way, and how he was known of them in the breaking of the bread.

36. And as they thus spake, Jesus stood in the midst of them, and saith unto them, Peace be unto you.

37. But they were terrified and affrighted, and supposed that they had seen a spirit.

38. But he said unto them, Why are ye troubled? and why do thoughts arise in your heart

39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them *his* hands and *his* feet.

41. And now from their joy and wondering after their disbelieving, he said unto them, Have ye here any meat?

42. Then they gave him a piece of a broiled fish.

43. And he took *it*, and did eat before them.

44. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures,

46. And said unto them, Verily thus it is written, that Christ would suffer, and would rise from the dead the third day:

47. For repentance unto a remission of sins to be preached in his name among all nations,

48. Ye having begun at Jerusalem are witnesses of these things.

49. And, behold, I send the promise of my Father upon you: so tarry ye in the city, until ye be endued with power from on high,

50. Then he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them,

he parted from them, and was carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy :

53. And were continually in the temple blessing God. Amen.

AN ENGLISH VERSION
OF THE
GOSPEL ACCORDING TO
ST. JOHN.

CHAPTER 1.

1. In commencing *this Dispensation*, the command was existing, yet the command was with the God, as the command had relation to a God.

2. The same *God* was in commencing *this Dispensation* with the God.

3. All things he made by him; and without him he made not anything that he has made.

4. By him there was life existing *in the world*, even the life that is a light of the men *obtaining it*.

5. But the light shineth in darkness; and the darkness comprehended it not.

6. There was a man sent from God, whose name ~~was~~ John.

7. The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8. He was not that Light but *was sent* to bear witness of that Light.

9. *That* the true Light which lighteth every man that cometh into the world was existing.

10. It was existing in the world; and the world existed by means of it, but the world knew him not *that is the light*.

11. He came concerning the things that are its own, yet those that are its own received him not.

12. Notwithstanding as many as received him, to them gave he power to become children of God, with them that believe on his name:

13. Which were made *children*, not of blood, nor of the will of the flesh, but of a God.

14. Although the command was made flesh, and dwelt among us, and we beheld his glory, glory as of an only begotten of a Father full of grace and truth.

15. John bare witness of him, and cried, saying, *This was* he of whom I spake, He that cometh after me is become before me: because he was my principal.

16. *And* because out of his fulness have all we received even grace upon grace:

17. *And* because the law was given by Moses the grace and the truth that is by Jesus Christ a God's *gift*.

18. No man hath discovered *them* at any time an only begotten God which is in the bosom of the Father, that *God* hath declared *them*.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou a prophet? And he answered, No.

22. Then said they unto him, Who art thou, that we may give an answer to them that send thee? What sayest thou of thyself?

23. He said, I *am* a voice of one crying in the wilderness, Make straight the way of Jehovah, as the prophet Esaias said.

24. And they which were sent were of the Pharisees.

25. And they asked him, and said unto him, baptizest thou then, if thou be not that Christ, Elias, neither a prophet?

26. John answered them, saying, I baptize with water: but there standeth one among whom ye know not *to be* coming *to you* me;

27. Whose shoe's latchet I am not worthy to unloose.

28. These things were done in Bethany beyond Jordan, where John was living.

29. The next day baptizing, he seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30. This is he of whom I said, After me cometh a man which is become before me: because he was my principal.

31. Yet I knew him not: although in order that he should be made manifest to Israel, through this am I come, I baptizing with water.

32. And John attested, affirming solemnly the Spirit's descending from heaven like a dove, and its abode upon him.

33. Also, I had not known him, unless that Being that sent me to baptize with water had said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with a Spirit Holy.

34. And I saw, and bare record that this is the Son of God.

35. Again the next day after John had remained, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, master,) where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, Christ.

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona : thou shalt be called Cephas, which is by interpretation, A stone.

43. The day following he would go forth into Galilee, but findeth Philip, and Jesus saith unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, also the prophets, did write, Jesus a son of the Joseph that is of Nazareth.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth ? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile !

48. Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathanael answered him, Rabbi, thou art the God ; thou art the King of Israel.

Jesus answered and said unto him, Because I came to thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than

And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven having been opened, even the angels of God ascending and descending upon the Son of man.

CHAPTER II.

And the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was

and both Jesus was called, and his disciples, were at the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Jesus saith unto her, Woman, what is it to me and to thee? mine hour is not yet come.

His mother saith unto the servants, Whatsoever he saith unto you, do it,

And there was set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins.

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew:) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth the good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11. This a beginning of his miracles did Jesus in Cana of Galilee; so he made manifest his glory; and so his disciples believed on him.

12. After this he went down to Capernaum, he, and his mother, and the brethren, and his disciples: and they continued there not many days.

13. As the Jews' passover was at hand, so Jesus went up to Jerusalem,

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15. And when he had made a scourge of small cords, he drove them all out of the temple, both the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17. His disciples remembered that it was written, The zeal for thine house will eat me up.

18. But the Jews answered and said unto him,

at sign shewest thou unto us, seeing that thou dost these things?

9. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it

10. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

11. But he spake of the temple of his body.

12. When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had said.

13. Now when he was in Jerusalem at the passover feast, many believed in his name, when they saw the miracles which he did.

14. For Jesus was not trusting unto them, that they knew all *men*,

15. Even because he did not esteem it necessary that any should testify respecting him as a man, because he knew what was in him as a man.

CHAPTER III.

1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot have seen the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? he cannot enter a second time into his mother's womb to be born.

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born by water and spirit, he cannot have entered into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; yet ye receive not our witness.

12. If I have told you earthly *effects*, and ye believe not, how shall ye believe, if I tell you of heavenly *effects*?

13. As no man hath ascended up to heaven, but he the Son of man that came down from heaven.

14. Yet as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should have eternal life.

16. For God so loved the world, that he gave the only begotten Son, that whosoever believeth in him should not perish, but have eternal life.

17. For God sent not the Son into the world to condemn the world ; but that the world through him might be saved.

18. He that believeth on him is not condemned : *but* he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19. And this is the condemnation, that the light *for belief* has come unto the world, but men loved the darkness *they were in* rather than the light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, that his deeds should not be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22. After these things came Jesus and his disciples into the land of Judæa ; and there he tarried with them, and baptized.

23. And John also was baptizing in Ænon near to Salim ; for there was much water there, and they were coming and being baptized.

24. For John was not yet cast into prison.

25. Then there arose a question between *some* of John's disciples and a Jew about purifying.

26. And they came unto John, and said unto him Rabbi, he that was with thee beyond Jordan, whom thou bearest witness, behold, the same baptizeth, and all *men* come to him.

27. John answered and said, A man can perhaps receive nothing, except it exists its having been given him from heaven.

28. Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom but the friend of the bridegroom, which standeth or heareth of him with joy, rejoiceth because of the bridegroom's voice: this my joy therefore is fulfilled.

30. He must increase, but I *must* decrease.

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32. What he hath seen and heard, that he testifieth; yet no man receiveth his testimony.

33. He that hath received his testimony hath seen his seal that God is true.

34. For he whom God hath sent speaketh the words of God: for God giveth not by measure.

35. The Father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son hath everlasting life: but he that believeth not the Son shall

t see life; for the wrath of God abideth on m.

CHAPTER IV.

1. Now when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2. (Though Jesus himself was not baptizing, but his disciples,)

3. He left Judæa, and departed again into Galilee.

4. And he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. And Jacob's well was there. Now Jesus being wearied with *his* journey, sat on this account on the well: it was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. (For his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou probably wouldest have asked of him, and he probably would have given thee living water.

11. She saith unto *him*, Sir, thou hast not even a

pitcher, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16. He saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said unto him, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; but ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem, worship the Father.

22. Ye worship ye know not what: we know what we worship: for the salvation of the Jews does exist.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such qualities for those that worship him.

24. God is a Spirit : and they that worship him must worship *him* in spirit and in truth.

25. The woman saith unto him, I know that Messias cometh, which is called Christ : when he is come, he will tell us all things.

26. Jesus saith unto her, I that speak unto thee am *he*.

27. And upon this came his disciples, and marvelled that he was talking with a woman : yet no man said, What seekest thou ? or, Why talkest thou with her ?

28. The woman then left her waterpot, and went into the city, and saith to the men,

29. Come, see a man, which told me all things that ever I did : whether this is the Christ ?

30. *Then* they went out of the city, and came unto him.

31. And in the mean while the disciples prayed him, saying, Master, eat.

32. But he said unto them, I have meat to eat that ye know not of.

33. Therefore said the disciples one to another, Hath any man brought him *ought* to eat ?

34. Jesus saith unto them, Mine meat becomes *alone*, in order that I shall do the will of him that sent me, and finish his work.

35. *Not finish say ye, For* there are yet four

months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest.

36. He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37. And herein is that saying true, One soweth and another reapeth.

38. I sent you to reap that whereon ye bestowed no labour: others have laboured, and ye are entered into their labours.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them, and he abode there two days.

41. And many more believed because of his own word;

42. And said unto the woman, We believe, no longer because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43. Now after the two days he departed thence into Galilee.

44. For Jesus himself testified, that a prophet hath no honour in his own country.

45. And when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46. Then he came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, saying, Thy boy liveth.

52. Then enquired he the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house.

54. This *is* again a second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

CHAPTER V.

1. After this there was a feast of the Jews ; and Jesus went up to Jerusalem.

2. Now there is at Jerusalem for the sheep a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 & 4. Under these lay a multitude of impotent of blind, halt, withered.

5. And a certain man was there, which had infirmity thirty and eight years.

6. When Jesus saw him lie, and knew that he now a long time *to live*, he saith unto him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I know no man, when the water is troubled, to put me in the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed and walk.

9. And immediately the man was made whole and took up his bed, and walked: and on the same day was a sabbath.

10. The Jews therefore said unto him that was cured, It is a sabbath day: it is not lawful for thee to carry *thy* bed.

11. He answered them, But he that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then asked they him, What man is this which said unto thee, Take up *thy* bed, and walk?

13. But he that was healed wist not who it was for Jesus had escaped *observation* by a multitude being in *that* place.

14. Afterward Jesus findeth him in the temple and said unto him, Behold, thou art made whole, sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

16. And therefore did the Jews persecute Jesus, because he had done these things on a sabbath day.

17. But Jesus answered them, My Father worketh hitherto, yet do I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making God like himself.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, not even a thing he would see the Father *personally* doing : for what things soever that *Being* would effect, these things indeed doth the Son in such manner effect.

20. For the Father loveth the Son, and sheweth by him all things that himself doeth : and he will shew by him greater works than these *that he hath shewn*, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will.

22. For not even the Father condemneth any one *that he quickens*, since he hath given every *power of judgment* unto the Son :

23. That all *men* should honour the Son's *judgment*, even as they honour the Father's. He that honoureth not the Son's, honoureth not the Father's which hath sent him.

24. Verily, verily, I say unto you, He that heareth

my word, and believeth him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from the death *incurred by Adam* unto the life *that is everlasting*.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself *to dispense*; so hath he given to the Son to have life in himself *to dispense*;

27. Also hath he given him authority to execute even judgment; because he is a Son of man.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good unto a resurrection of life; and they that have pursued evil, unto a resurrection of condemnation.

30. I can of mine own self do nothing: as I hear, I judge: so my judgment is just, that I seek not mine own will, but the will of him which hath sent me.

31. If I bear witness for myself, my witness is not true.

32. There is another that beareth witness for me, and I know that the witness which he witnesseth for me is true.

33. Ye sent unto John, and he bare witness unto the truth *of what I now state*.

34. But I rest not on the testimony of man: but these things I say, that ye might be saved.

35. He was a light that is burned and yet shines : and ye were willing for a season to rejoice in his light.

36. But I have greater witness than *that* of John : for the works which the Father hath given me to finish, the same works that I do, bear witness for me, that the Father hath sent me.

37. Though the Father himself, which hath sent me, hath borne witness for me. Ye have neither heard his voice at any time, nor regarded that which is seen of him.

38. And ye have not his word abiding in you : for whom he hath sent, him in so being, ye believe not.

39. Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify for me.

40. Yet ye do not desire to come to me, that ye might have life.

41. I receive not honor from men.

42. But I know you, that ye have not the love of God in you.

43. I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive.

44. How can ye believe, which receive glory one of another, and seek not the glory that *cometh* from the only ?

45. Do not think that I will accuse you to the Father : there is *one* that accuseth you to the Father, *even* Moses, in whom ye trust.

Galilee, which is *the sea* of Tiberias.

2. And a great multitude follow
they saw the miracles which he d
were diseased.

3. And Jesus went up into a mou
he sat with his disciples.

4. And the passover, a feast of the

5. When Jesus then lifted up *his*
great company come unto him, he s
Whence shall we buy bread, that the

6. Now this he said to prove him
knew what he would do.

7. Philip answered him, Two l
worth of bread is not sufficient for t
one may take a little.

8. One of his disciples, Andrew,
brother, saith unto him,

9. There is a lad here, which h

down ; and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15. And when Jesus perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16. And when even was come, his disciples went down unto the sea.

17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18. And the sea arose by reason of a great wind that blew.

19. And when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship : and they were afraid.

20. But he saith unto them, I have life ; be not afraid.

21. Then they willingly received him into the ship : and immediately the ship was at the land whither they were going the next day.

22. When the people which stood on the side of the sea saw that there was none other there save one, and that Jesus went not with his disciples into the boat, but *that* his disciples went away alone ;

23. Yet there came other boats from Tiberias, and came nigh unto the place where they did eat bread, that the Lord had given thanks :

24. So when the people saw that Jesus was there, neither his disciples, they took shipping and came to Capernaum, seeking for Jesus.

25. And when they had found him on the side of the sea, they said unto him, Rabbi, camest thou hither?

26. Jesus answered them and said, Verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the bread, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for he hath God the Father sealed.

28. Then said they unto him, What shall we do, that we might work the works of God *that* we might have *unto eternal life*?

29. Jesus answered and said unto them, *work* is the work of God, that ye should believe in him whom he hath sent.

30. They said therefore unto him, Then why dost thou ask a sign, that we may see, and believe thee, if thou dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not the bread of heaven; but my Father giveth you the true bread of heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36. But I said unto you, That even ye have seen me, and believe not.

37. Everything that the Father appointeth me shall happen to me; yet him that cometh to me I should in no case cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this *acceptance of every one that cometh to me* is the will of him which hath sent me, that everything which he hath appointed me I should not have departed from, but should raise it up at the last day.

40. And this *acceptance* is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: as I will raise him up at the last day.

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. And they said, Is not this Jesus, the Son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43. Jesus answered and said unto them, Murmur not among yourselves.

44. No man can come to me *as the Messiah*, except the Father which hath sent me persuade him *of it by miraculous demonstration*: although I shall raise him up at the last day.

45. It is written in the prophets, And they shall be all taught of God. Every man that hath heard, and hath learned of the Father, cometh unto me.

46. Not that any man hath seen the Father *on this account*, save he which is of God, he hath seen the Father.

47. Verily, verily, I say unto you, He that believeth hath everlasting life.

48. I am the bread of that life.

49. Your fathers did eat the manna in the wilderness, yet they died.

50. This is the bread which cometh down from heaven, that every man may eat thereof, and ~~not~~ die.

51. I am the bread which maintains life wh~~ich~~ cometh down from heaven: if any man eat of t~~his~~ bread, he shall live for ever: yet the bread th~~at~~ I will give exists my flesh for the *possession of* ~~me~~ ife after the world's *life is ended*.

52. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in yourselves.

54. Whoso eateth my flesh, and drinketh my blood, hath an eternal life; as I will raise him up at the last day *that he lives on earth*.

55. So my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by means of the Father: so he that eateth me, even he shall live by means of me.

58. This is the bread which cometh down from heaven: not as your fathers did eat the manna, and are dead: he that eateth this bread shall live for ever.

59. These things said he in a synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he saith unto them, Doth this offend you?

62. *What* and if ye shall see the Son of man ascend up where he was before?

63. It is the spirit that continues life *that I refer*

to ; the flesh profiteth nothing : the words that I have spoken unto you, spirit exists, and life continues.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65. Then he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66. From that *time* many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, It cannot be, even ye desire to go away ?

68. Simon Peter answered him, Lord, to whom shall we go ? thou hast words of eternal life.

69. And we believe and are sure that thou art the Holy One of God.

70. Jesus answered them, I have not chosen you twelve *to eternal life*, as of you one is a devil.

71. He spake of Judas *the son* of Simon Iscariot : for he was about to betray him, being one of the twelve.

CHAPTER VII.

1. After these things Jesus walked in Galilee : for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4. For *there is* no man *that* doeth any thing in secret, and seeketh for it to be known openly. If thou do these things, shew thyself to the world.

5. For neither did his brethren believe in him.

6. Then Jesus said unto them, My time is not yet come : but your time is alway ready.

7. The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil.

8. Go ye up unto this feast : I go not up yet unto this feast ; for my time is not yet full come.

9. When he had said these things unto them, he abode *still* in Galilee.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11. Then the Jews sought him at the feast, and said, Where is he ?

12. And there was much murmuring among the people concerning him : some indeed said, He is a good man : others said, Nay ; but he deceiveth the people.

13. Howbeit no man spake openly of him on account of the fear of the Jews.

14. Now about the midst of the feast Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters, having never learned ?

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17. If any man desires to do his will, he shall

know of the doctrine *that I teach*, whether it be of God, or I speak *it* of myself.

18. He that speaketh of himself seeketh his own glory: and he that seeketh his glory that sent him, the same is true, and no falsehood exists by him.

19. Did not Moses give you the law, and *yet* none of you keepeth the law? *Or* how go ye about to kill me?

20. The people answered, Thou hast a devil: who goeth about to kill thee?

21. Jesus answered and said unto them, I have done one work, and ye all marvel on account of it.

22. Moses gave unto you circumcision; not that it exists by Moses, but by the fathers; and ye on a sabbath day circumcise a man.

23. If a man on a sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on a sabbath day?

24. Judge not according to appearance, but deliver righteous judgment.

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing unto him: Not when the rulers knew indeed that this man *claims to be* the very Christ.

27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I

n; and that I am not come for myself: for he that sent me, whom ye know not, exists a true *being*.

29. I know him: for I exist by him, and he hath sent me.

30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33. Then said Jesus, Yet a little while am I with you, and *then* I go unto him that sent me.

34. Ye shall seek me, and shall not find *me*: even where I am, *thither* ye are not able to come?

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36. What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: even where I am, *thither* ye are not able to come?

37. In the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. (Now this spake he of the Spirit, which they that believe on him should receive: for a spirit freed from guilt was not yet *given*; because that Jesus was not yet glorified.)

40. The people therefore, when they heard these sayings, said, Of a truth this is a Prophet.

41. Others said, This is the Christ. But the *Jews* said, But Christ comes not out of Galilee.

42. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46. The officers answered, Never man spake thus.

47. Then answered the Pharisees, Are ye also deceived?

48. Not any of the rulers or of the Pharisees have believed on him?

49. But this people who knoweth not the law are cursed.

50. Nicodemus saith unto them, (he that came to Jesus before, being one of them,)

51. Our law doth not judge *any* man, before it first hear him, and know what he doeth.

52 & 53. They answered and said unto him, Art

also in favor of Galilee? Search, and look :
out of Galilee ariseth no prophet.

CHAPTER VIII.

12. Then spake Jesus again unto them *at feast*, saying, I am the light of the world: he that followeth me should not walk in the darkness *expecting death*, since he shall have the light concerning the life *that is eternal*.

13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14. Jesus answered and said unto them, Though ye bear record of myself, *yet* my record is true; I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye condemn on account of *a man's nation in flesh*; I *on account of a man's nation* condemn a man.

16. And yet if I do condemn, my judgment is true: for I am not alone, but I and the Father that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye probably had known my Father also.

20. These words spake Jesus in the treasury, as

he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21. Then said Jesus again unto them, I go my way, and ye shall seek me, but ye shall die for your sin *in rejecting me*: whither I go, ye are not able to come.

22. Then said the Jews, Will he kill himself because he saith, Whither I go, ye are not able to come.

23. Then he said unto them, *At that time ye exist of the kingdom beneath; I exist of the kingdom above: ye exist of this world; I exist not of this world.*

24. Therefore I said unto you, that ye shall die for your sins: for if ye believe not that I exist, ye shall die for your sins.

25. Then said they unto him, Who art thou? And Jesus saith unto them in the first place, that now say unto you.

26. I have many things to say and to judge you: for he that sent me is true; and I speak the world those things which I have heard of him.

27. They understood not that he spake to the Father.

28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I exist, and *that* I do nothing of myself; but my Father hath taught me, I speak these things.

29. And that he that sent me is with me: hath not left me alone; for I do always those things that please him.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him, If ye continue in this truly my word, then are ye my disciples ;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth the sin *for which he is responsible*, is a servant of that sin.

35. And the servant abideth not in the house for ever : *but* the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with the Father : and ye do that which ye have heard from the Father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works o Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham.

41. Ye do the deeds of your father. Then said

they to him, We be not made *children* by nat^h birth ; we have one Father, *even* God.

42. Jesus said unto them, If God were y^r Father, ye probably would love me : for by Go^d proceeded forth and came ; so then I came not myself, but he sent me.

43. Why do ye not understand my speech ? e^c because ye are not able to hear my word.

44. Ye are of *your* father the devil, and the li^{ar} of your father ye desire to do. He was a murde^r from the beginning, and abode not in the truth because there is no truth in him. When he speak^{eth} a lie, he speaketh of his own : for he is a liar, e^c the father of it.

45. And so because *in this declaration* I tell^{eth} the truth, ye believe me not.

46. Which of you convinceth me of sin *there* And if *in it* I tell *you* the truth, why do ye believe me ?

47. He that is of God heareth God's words : therefore hear *them* not, because ye are not of Go^d

48. Then answered the Jews, and said unto h^{im} Say we not well that thou art a Samaritan, and lⁱ a devil ?

49. Jesus answered, I have not a devil ; bu^t honor my Father, and ye do dishonour me.

50. And I seek not mine own glory : there is that seeketh and judgeth *glory to me*.

51. Verily, verily, I say unto you, If a man lⁱ my saying *at any time*, he should never see death

52. Then said the Jews unto him, Now we k

that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying *at any time*, he should never see death.

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54. Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God:

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like you: but I know him, and keep his saying.

56. Your father Abraham rejoiced *in that saying*, in order that he should have seen my day: and he saw it, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born I exist.

59. Then took they up stones to cast at him: but Jesus was hid, and went out of the temple.

CHAPTER IX.

1. And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3. Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4. We should work the works of him that me, while it is day : the night cometh, when no can work.

5. As long as I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed afterward the eyes with the clay,

7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went on his way, seeing.

8. The neighbours therefore, and they which before had seen him, for he was a beggar, said, Is not this he that sat and begged ?

9. Some said, This is he : others said, nay. He is like him : he said, I am *he*.

10. Therefore said they unto him, How were thine eyes opened ?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash : and I went and washed, and I received sight.

12. Then said they unto him, Where is he ? He said, I know not.

13. They brought to the Pharisees him that before time was blind.

14. And it was a sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees even asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do

16. Therefore said some of the Pharisees, This man is not a man of God, because he keepeth not the sabbath day. But others said, How can a man that is a sinner do such miracles? And there was a division among them.

17. Then they say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? And he said, He is a prophet.

18. For the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. And his parents answered them and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, *so far as* that if any man did confess that he was a Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age; ask him.

24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man *is a sinner*.

25. Then he answered and said, Whether he be sinner *or no*, I know not : one thing I know, that whereas I was blind, now I see.

26. Then said they to him, What did he to thee how opened he thine eyes?

27. He answered them, I have told you already and ye did not hear: wherefore would he hear again? Is it not indeed, ye will also be his disciples

28. Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

29. We know that God spake by Moses : *as for* this *fellow*, we know not from whence he is.

30. The man answered and said unto them, What herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened my eyes.

31. We know that God heareth not sinners : and that if any man be a worshipper, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they cast him out; and when he had found him, he said, thou dost believe on the Son of man.

36. And he said, Who is he, Lord, that I may continue to believe on him?

37. Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

39. Then Jesus said, For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind.

40. And they which were with him heard through the Pharisees these words, and said unto him, Are not then we blind also ?

41. Jesus said unto them, If ye were blind, ye probably would have no sin : but now that ye say, We see ; your sin remaineth.

CHAPTER X.

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is a shepherd of the sheep.

3. To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out.

4. When he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice.

5. And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

6. This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

7. Then said Jesus again, Verily, verily unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter, he shall be kept safe, and shall go in and out, and shall have pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: the wolf catcheth and scattereth them.

13. For he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

15. Just as the Father knoweth me, so I know the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

17. On account of this doth my father love me, for I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down *for a time* of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19. There was a division again among the Jews for these sayings.

20. And many of them said, He hath a devil, or is mad; why hear ye him?

21. Others said, These are not the words of him that hath a devil. A devil cannot open the eyes of the blind?

22. It was at Jerusalem the feast of the dedication, and it was winter.

23. And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou destroy our comfort? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26. But ye believe not; for ye are not of my sheep.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; so they should never perish everlastingly, as not any *man* shall pluck them out of my hand.

29. My father which gave them me is greater than all; and no *man* is able to pluck out of the Father's hand.

30. I and the Father are one *in work*.

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works I shewed you from the Father; for which of these works do ye stone me?

33. The Jews answered him, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself a God.

34. Jesus answered them, It is not, it hath been written in your law, I said, Ye are Gods?

35. If it called them gods, unto whom the word of God came, and the scripture cannot be broken;

36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest because I said, I am a Son of God?

37. If I do not the works of my Father, believe me not.

38. But if I do, though perhaps ye might not believe me, believe the works: that ye may know and acknowledge, that the Father is in me, and I am in him.

39. They sought again to take him: but they could not, because there were the Jews that sought to kill him, and therefore they left him, and escaped out of their hand,

40. And went away again beyond Jordan into a place where John the first baptizing was baptized, and there he abode.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

CHAPTER XI.

1. Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. Yet when he had heard that he was sick, he abode two days still in the same place where he was.

7. Immediately after that saith he to *his* disciples, Let us go into Judæa again.

8. The disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because he has no light.

11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him.

12. Then said the disciples to him, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death : but they thought that he had spoken of taking of rest in sleep.

14. Therefore then said Jesus unto them plainly Lazarus is dead.

15. And I am glad for your sakes that I was not there, to the intent ye may believe ; however we should go unto him.

16. Then said Thomas, which is called Didymus unto the fellow disciples, We should also go, that we may die with him.

17. Then when Jesus came, he found that he had lain in the grave four days already.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, met him : but Mary sat *still* in the house.

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother probably had not died.

22. I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he should die, he shall live again:

26. And whosoever liveth and believeth in me should never die everlastingly. Believest thou his?

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. And as soon as she heard *that*, she arose quickly, and came unto him.

30. Now Jesus was not yet come into the town, it was still in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, thinking that She went unto the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell on him at his feet, saying unto him, Lord, if thou hadst been here, my brother probably had not died.

33. Then when Jesus saw her weeping, and the Jews also weeping which came with her, he groaned with the spirit, and was troubled,

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loveth him !

37. But some of them said, Could not this man which opened the eyes of the blind, have caused that even this man should not have died ?

38. Then Jesus again groaning in himself cometh to the grave. Now it was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha the sister of him that was dead, saith unto him Lord, by this time he stinketh : for it is the fourth day.

40. Jesus saith unto her, Not so, I said unto thee that, if thou wouldest believe, thou shouldest see the glory of God ?

41. Then they took away the stone. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42. Though I knew that thou hearest me always but because of the people which stand by I said that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with grave clothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Martha and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that *one* man should die for the people, and that the *whole* nation perish not.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should *die* for that nation;

52. And not for that nation only, but that also he *should* gather together in one the children of God *that* were scattered abroad.

53. Then from that day forth they took counsel *for* to put him to death.

54. Jesus therefore walked no more openly among the Jews; but went thence unto the country near to the wilderness, into a city called Ephraim, and there continued with the disciples.

55. Now the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56. Then *sought* they for Jesus, and spake among

themselves, as they stood in the temple, What think ye, that he will not come to the feast ?

57. Now the chief priests and the Pharisees had given commandments, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER XII.

1. Then Jesus six days before the passover came to Bethany, where Lazarus was, whom Jesus *was empowered* to raise from the dead.

2. And there they made him a supper; and Martha served: and Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of unadulterated spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4. Then saith one of his disciples, Judas Iscariot which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. Now this he said, not that he cared for the poor; but because he was a thief, and had the bag and bare what was put therein.

7. Then said Jesus, Release her *from this accusation*: in order that against the day of my burying she should have kept this.

8. For the poor always ye have with you; but me ye have not always.

9. Now much people of the Jews knew that he was there: but they came not for Jesus' sake

only, but that they might see Lazarus also, whom he had raised from the dead.

10. And even the chief priests consulted that they might even put Lazarus to death,

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

12. On the next day *after the consultation* much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: having been blessed is the King of Israel that cometh in the name of Jehovah.

14. And Jesus, when he had found a young ass, sat thereon; as it is written,

15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17. And the people that was with him when Lazarus was called out of the grave, and was raised from the dead, bare record.

18. Through this the people also met him, for they heard this way that he had done this miracle.

19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20. And there were certain Greeks among them that came up to *worship at the feast*:

21. And the same came to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: and Andrew and Philip cometh and telleth Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life doth lose it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man would serve me, let him follow me; and where I am, there shall also my servant be: if any man would serve me, him will the Father honour.

27. Now hath my soul been troubled; and what I would say *is*? Father, save me from this hour: but for this cause *that* I came for this hour.

28. Father, glorify my name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29. The people, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now is there a condemnation of this world: now shall the prince of this world be cast out.

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; having departed, he was hid from

after he had done so many miracles before
(believed not on him.)

at the saying of Esaias the prophet might
, which he spake, Lord, who hath believed
? and to which *of these unbelievers* hath
Jehovah been revealed?

means of this *ignorance* they were not able
in the light; so that Esaias said likewise,
by means of this ignorance hath blinded
, and hardened their heart; that they
see *the light* with *their* eyes, nor under-
ith *their* heart, nor be converted *to it*, nor
ll heal *them*.

41. These things said Esaias, because acquainted with his glory, and spake of him.

42. Nevertheless among the chief rulers also believed on him; but because of the Pharisee did not confess *him*, lest they should be put out of the synagogue:

43. For they loved the praise of the men of the *synagogue* more than the praise of God.

44. Then Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that *truly* seeth me *truly* see that sent me.

46. I am come a light into the world, that whosoever believeth on me should not abide in darkness, but in the light of *uncertainty as to his future state*.

47. Yet if any of mine hear my words, and keep *them* not, I condemn him not: for I came not to condemn the world, but to save the world.

48. He that rejecteth me, or that receiveth not my words, hath that that condemneth him: that which I have spoken, the same shall condemn him at the last day.

49. For I have not spoken of myself, but the Father which sent me, he gave me commandment, what I should have said, and what I shall speak.

50. And I know that his commandment is everlasting: whatsoever I speak therefore, the Father said unto me, so I speak.

CHAPTER XIII.

1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2. And when he knew after supper being ended of the devil's having now entered into the heart, that Judas of Simon Iscariot may betray him ;

3. Because the Father had given to him all things that his hands *were to perform* ; even because he was come from God, and went to God ;

4. He riseth from the supper, and laid aside his garments ; and took a towel, and girded himself.

5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6. Then cometh he to Simon Peter : and he saith unto him, Lord, dost thou wash my feet ?

7. Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. He answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also *my hands and my head*.

10. Jesus saith to him, He that is washed needeth not save to wash *his feet*, but is clean every whit : and ye are clean, *but not all*.

11. For he knew who should betray him ; therefore said he, Ye are not all clean.

12. Then after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

13. Ye call me Master and Lord : and ye say well ; for so I am.

14. If I then, *your* Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

15. For I have given you an example, in order that ye should do as I have done to you.

16. Verily, verily, I say unto you, A servant is not greater than his Lord : neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

18. I speak not of you all : I know some I have chosen : even in order that the scripture should be fulfilled, He that eateth my bread hath lifted up his heel against me.

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I exist.

20. Verily, verily, I say unto you, He that ~~re~~ceiveth whomsoever I send receiveth me ; and ~~he~~ that receiveth me receiveth him that sent me.

21. When Jesus had thus said, he was troubled ~~ed~~ in spirit, and testified, and said, Verily, verily, I ~~say~~ unto you, that one of you shall betray me.

22. The disciples looked one on another, doubting ~~s~~ of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, and says to him, ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Then Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he took and gave *it* to Judas of Simon Iscariot.

27. And after the sop, then Satan entered into him. And Jesus said unto him, That thou doest, do quickly.

28. No man at the table knew for what intent he spake this.

29. Indeed some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that something we have to give to the poor.

30. He then having received the sop went immediately out: and it was night.

31. And when he was gone out, Jesus said, Now *is* the Son of man made glorious, and God is made glorious in him.

32. So God will glorify him in it; yea, straight-way will he glorify him.

33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say to you.

34. A fresh command I give unto you, That ye

love one another, as I have loved you ; also that ye love one another on this account.

35. All *men* shall know that ye are my disciples, if ye have love one to another.

36. Simon Peter said unto him, Lord, whither goest thou ? Jesus answered, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thee.

38. Jesus answered, Wilt thou lay down thy life for me ? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1. Let not your heart be troubled : ye believe in God and in me.

2. Ye believe in my Father's house there are many mansions : and if possibly I told you not, that I go to prepare a place for you.

3. Yet if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, *there* ye may be also.

4. So whither I go ye have knowledge of the way.

5. Thomas saith unto him, Lord, we know **no** whither thou goest ; how can we have knowledge **o** the way ?

6. Jesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father but by means of me.

7. If ye had known me, then probably ye should

have knowledge of my Father: from henceforth ye have known him, and have beheld *what is to be seen of him*.

8. Philip saith unto him, Lord, make known to us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and thou hast not known me, Philip? he that beholdeth me hath beheld the Father; and how sayest thou *then*, Make known to us the Father?

10. Believest thou not that I exist in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father dwelling in me, he doeth his works.

11. Believe me that I *exist* in the Father, and the Father in me: and if not, believe on account of his works.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and more *works* than these shall he do: for I go unto the Father.

13. And probably whatsoever shall be asked in my name, that I will do, that the Father may be glorified in the Son,

14. When what ye shall ask for me in my name, I shall do.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that the spirit of the truth concerning *me* may abide with you for ever;

17. Which *spirit* the world cannot receive, be-

cause it seeth it not, neither knoweth ye have knowledge of it; that it dwelleth with you, and exists by you.

18. I will not leave you desolate: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: as I have life, so shall ye have life.

20. At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, hast thou not done this unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make an abode with him.

24. He that loveth me not keepeth not my sayings: though the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being *yet* present with you.

26. For the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, a peace that is mine I

e unto you: not as the world giveth, give I unto
1. Let not your heart be troubled, neither let it
afraid.

28. Ye have heard how I said unto you, I go
ay, and come *again* unto you. If ye loved me, ye
probably would rejoice, for I go unto the Father:
d the Father is greater than I.

29. And now I have told you before it come
pass, that, when it is come to pass, ye might
believe.

30. Many things I will not now tell you: for
the prince of the world cometh, and hath nothing
in me.

31. But that the world may know that I love the
Father; and as the Father gave me commandment,
even so I do. Arise, let us go hence.

CHAPTER XV.

1. I am the true vine, and my Father is the
husbandman.

2. Every branch in me that beareth not fruit
taketh away: and every *branch* that beareth
fruit, he purgeth it, that it may bring forth more
fruit.

3. Now ye are clean through the word which I
have spoken unto you.

4. Abide in me, and I in you. As the branch
cannot bear fruit of itself, except it abide in the
vine; no more can ye, except ye abide in me.

5. I am the vine, ye *are* the branches: He that
abideth in me, and I in him, the same bringeth forth
much fruit: for without me ye can do nothing.

6. Unless a man abide in me, he is cast forth as a branch that is withered; and men gather them, and cast *them* into the fire, and they burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit, and should have been my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept the Father's commandments, and abide in his love.

11. These things have I spoken unto you, that your joy might exist in you, and *that* your joy might be full.

12. I make this to be my commandment, that ye order that ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants; for a servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should bear forth fruit, so *that* your fruit should remain:

whatsoever ye shall ask of the Father in my name, he should give you.

17. These things I command you, in order that ye love one another.

18. If the world hate you, ye know that it hated me before *it hated* you.

19. If ye were of the world, the world probably would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, a servant is not greater than his lord. If they have persecuted me, they will also persecute you; and if they have kept my saying, they will keep your's.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23. He that hateth me hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25. Yea, *my Father*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit

of the truth which proceedeth from the Father shall bear witness for me :

27. And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

1. These things have I spoken unto you, that ye should not be offended.

2. Yea, the time cometh, they shall put you out of the synagogues : in order that whosoever killeth you will think that he doeth God service.

3. And these things will they do unto you, because they have not known the Father, nor me.

4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5. But now I go to him that sent me ; and none of you asketh me, Whither goest thou ?

6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send it unto you.

8. And when it is come, it will reprove the world on account of sin, and on account of justification, and on account of condemnation :

9. On account of sin, because they believe not on me ;

10. And on account of justification, because I go to the Father, and not even then they behold me ;

11. On account of condemnation, because the prince of this world has been condemned.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when it the Spirit of the truth *concerning me* is come, it will guide you into all truth: for it shall not speak by its own *powers*; but whatsoever it shall hear, *that* shall it speak: yet the things that do come it will shew to you.

14. It shall glorify me: for it shall receive and shall shew unto you concerning me.

15. All things that the Father hath *in my Dispensation* are mine *to dispense*: therefore said I, that it shall receive of mine, and shall shew unto you.

16. A little while, and not even ye shall see me: and again, a little while, and ye shall see me,

17. Then said his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: even, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell.

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: ye

shall be sorrowful, but your sorrow shall be turned into joy.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye also now indeed have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23. Yet in that day ye shall ask me nothing. Verily, verily, I say unto you, Probably what ye shall ask the Father, he will give it you.

24. Hitherto have ye asked nothing in my name: now ask in my name, and ye shall receive, that your joy may be full.

25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall declare unto you with plainness concerning the Father.

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came forth on the part of God.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29. His disciples said, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe?

32. Behold, an hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2. As thou hast given him power over all flesh, that everything which thou hast given him *to accomplish* shall give eternal life to them *which do accomplish it*.

3. So this *gift* secures life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth, having finished the work which thou gavest me to do.

5. And now, O Father, glorify thou me with thine own self, *which is* the glory which I had before the time of the world's being made by thee.

6. I have manifested thy name unto the men of

the world which thou hast given me: thine they were, but thou hast given me them; and they have kept thy word.

7. Now they have known that all things whatsoever thou hast given me exist by thee.

8. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that by thee I came, and they have believed that thou didst send me.

9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10. And all mine are thine, and thine are mine; and I am glorified in them.

11. And I exist no longer in the world, though these are in the world, for I come to thee. Holy Father, keep in thy name those whom thou hast given me, that they may exist one thing, as we do.

12. While I was with them, I kept them in thy name that thou gavest me; and I have kept, and none of them is lost, but the son of the destruction *required*, in order that the scripture might be fulfilled.

13. But now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word; and the world doth hate them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out

of the world, but that thou shouldest keep them from the persecution *of it*.

16. They exist not by the world, even as I exist not by the world.

17. Accept them as holy in *possessing* truth : thy word exists the truth.

18. As thou sent me unto the world, even so I send them unto the world.

19. And for their sakes I sanctify myself, that they having been sanctified in truth should be.

20. But I pray not for these alone, but for them also which shall believe on me through their word ;

21. That they all may exist one thing ; as thou, Father, *art* in me, and I in thee, that they also may exist one thing in us : that the world may believe that thou hast sent me.

22. So the glory which thou hast given to me I have given them ; that they may exist one thing, even as we one thing *exist* :

23. I in them, and thou in me, that they having been made perfect in one thing should be ; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father I desire what thou hast given me, in order that those should exist with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

25. O righteous Father, verily the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

26. For I have declared unto them thy name and will declare it: that the love which loved me may exist in them, and I in them.

CHAPTER XVIII.

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron where was a garden, unto which he and his disciples came.

2. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3. Judas then, having received the band of soldiers of the chief priests, and of the Pharisees servants, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them Whom seek ye?

5. They answered him, Jesus the Nazarene. He saith unto them, I am Jesus. And Judas also which betrayed him, stood with them.

6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye? And they said, Jesus the Nazarene.

8. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then said Jesus unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, should I not drink it?

12. Then the band and the captain and servants of the Jews took Jesus, and bound him.

13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15. And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18. And the servants and soldiers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19. The high priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake openly to world; I ever taught in the synagogue, or in temple, whither the Jews always resort; and secret have I said nothing.

21. Why askest thou me? ask them which hear me, what I have said unto them: behold, they know what I said.

22. And when he had thus spoken, one who stood by the soldiers struck Jesus with a rod, saying, answerest thou the high priest so?

23. Jesus answered him, if I have spoken evil, bear witness of the evil, but if well, why smitest thou me?

24. Now Annas had sent him bound unto Caiaphas the high priest.

25. And Simon Peter stood and warmed himself. Then they said unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Didst thou see thee in the garden with him?

27. Peter then denied again: and immediately the cock crew.

28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, in order that they should not be defiled, but might eat passover.

29. Pilate then went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, If he w

ing evil, we would not have delivered him up
bee.

Then said Pilate unto them, Take ye him,
dge him according to your law. The Jews
nto him, It is not lawful for us to put any
death :

That the saying of Jesus might be fulfilled,
he spake, signifying what death he should

Then Pilate entered into the judgment hall
and called Jesus, and said unto him, Art thou
ng of the Jews?

Jesus answered him, Sayest thou this thing of
, or did others tell it thee of me?

Pilate answered, Much less *than so to affirm*,
a Jew? Thine own nation and the chief
have delivered thee unto me: what hast thou

Jesus answered, My kingdom is not of this
if my kingdom were of this world, then
my servants fight, that I should not be
ed to the Jews: but now is my kingdom not
ence.

Then Pilate said unto him, Art thou not a
ien? Jesus answered, Thou sayest, for I am

To this end was I born, and for this cause
I into the world, that I should bear witness
he truth. Every one that is of the truth
h my voice.

Pilate saith unto him, What is truth? And
he had said *this*, he went out again unto the

Jews, and saith unto them, I find in him *at all*.

39. But ye have a custom, that I should unto you one at the passover : will ye therefore I release unto you the King of the Jews ?

40. Then cried they again, saying, Not t but Barabbas. Now Barabbas was a robber

CHAPTER XIX.

1. Then Pilate therefore took Jesus, and : *him*.

2. And the soldiers platted a crown of thorns, and they put it on his head, and they put on him : robe,

3. And they came to him and said, Hail to thee, King of the Jews ! and they smote him with their palms.

4. And Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe : So he saith unto them, Behold the man !

6. But when the chief priests and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him* : for I find no fault in him.

7. The Jews answered him, We have a law, by which he ought to die, because he made himself a Son of God.

8. Then when Pilate heard that saying, he was the more afraid ;

9. So he went again into the judgment hall :

saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?

11. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee *anew from the power thou hast authority to exercise*: therefore he that delivered me unto thee hath the greater sin.

12. On this account Pilate sought to release him: but the Jews cried out, saying, Probably shouldst thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13. Then when Pilate heard that saying, he brought Jesus forth, and sat down in a judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was a preparation of the passover, about the sixth hour: and he saith unto the Jews, Behold your King!

15. But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King but Cæsar.

16. So then delivered he him unto them to be crucified. And they took Jesus,

17. And bearing for him the cross, he came unto a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19. And Pilate wrote a title, and put *it* on the cross. And the writing was, Jesus the Nazarite the King of the Jews.

20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Latin *and* Greek.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

23. Then the soldiers, when they had crucified Jesus, took his raiment, and made four parts, every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, The parted my raiment among them, and for my vestment they did cast lots. And these things the very soldiers did.

25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary the Magdalene.

26. Then when Jesus saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

en saith he to the disciple, Behold thy
And from that hour that disciple took her
wn *home*.

er this, Jesus knowing that all things were
omplished, that the scripture might be ful-
l, I thirst.

ere was a vessel full of vinegar: and they
unge with vinegar, and put *it* upon hyssop,
to his mouth.

n when Jesus had received the vinegar, he
finished: and he bowed his head, and gave
st.

Jews then, because it was a prepara-
that the bodies should not remain upon
on the sabbath, (for that sabbath day
gh day,) besought Pilate that their legs
roken, and *that* they might be taken away.
n came the soldiers, and brake the legs
t, and of the other which was crucified

when they came to Jesus, and saw that
s dying, they brake not his legs:

one of the soldiers with a spear pierced
nd forthwith came there out blood and

he that saw *it* bare record, and his re-
is true: and he hath knowledge that he
that ye might believe.

these things were done, that the scrip-
l be fulfilled, A bone of him shall not be

37. And again another scripture saith, They shall look on him whom they pierced.

38. And after these things Joseph of Arimathæa, being a disciple of Jesus, besought Pilate, (illegally on account of the fear of the Jews,) that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body.

39. And there came also Nicodemus, which the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was not at hand.

CHAPTER XX.

1. The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter and to the other disciple, whom Jesus loved, and saith unto them, Then have taken away the body out of the sepulchre, and we know not where they have laid him.

3. Then Peter went forth, and that other disciple, and came to the sepulchre.

4. And they ran both together: but the other disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6. Then also cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. And then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. Therefore the disciples returned again unto the dead *to seek him*.

11. Now Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked into the sepulchre*,

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, Why weepest thou? And she saith unto them, Because they have taken away my Lord, and I know not where they have laid him,

14. When she had thus said, she turned herself

back, and saw Jesus standing, but knew it was Jesus.

15. Jesus saith unto her, Woman, why thou? whom seeketh thou? She, supposing he be the gardener, saith unto him, Sir, If thou have borne him hence, tell me where thou hast hid him, and I will take him away.

16. Jesus saith unto her, Mary. She, turning herself, and saith unto him in Hebrew, Rabbouni, which is to say, Master.

17. Jesus saith unto her, Detain me now, for I have not yet ascended to my Father: but go and tell my brethren, and say unto them, I ascend to my Father, and your Father; and to my God, and to your God.

18. Mary Magdalene came announcing to the disciples, Verily I have seen the Lord; and *that* she had spoken these things unto her *which* are *recorded*.

19. Then the same day at evening, being the *day* of the week, and of the doors being shut, the disciples were assembled on account of the Jews, came Jesus and stood in the midst of them, and saith unto them, Peace *be* unto you.

20. And when he had so said, he shewed them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21. Then said Jesus to them again, Peace be unto you: as the Father hath sent me, even so I have sent you.

22. And when he had said this, he brea

them, and saith unto them, Receive ye a holy spirit :

23. Whose sins ye remit, they probably are remitted unto them ; *and* whose *sins* ye retain, they probably have been retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them, came Jesus after the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust *it* into my side : and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

30. And many other signs truly did Jesus in the presence of the disciples, which are not written in this book :

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye *might* have life in his name.

CHAPTER XXI.

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias ; and on this wise shewed he *himself*.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship ; and that night they caught nothing.

4. Now when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat ? They answered him, No.

6. Then he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8. But the other disciples came in a little ship ; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9. As soon then as they were come to land,

they saw a fire of coals, and fish laid thereon; also bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. Then Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12. Jesus saith unto them, Come *and* dine. And one of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus was shewn to the disciples after he had been raised from the dead.

15. Then when they had dined, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith unto him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. ●

17. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? So he said, Lord thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19. Now this spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21. Then Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

AN ENGLISH VERSION
OF THE
ACTS OF THE APOSTLES.

CHAPTER I.

1. The former treatise I made, O Theophilus, for all *men*, of what Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he had given such commandments unto the apostles as he chose, respecting the spirit's freedom from guilt :

3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God :

4. And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5. That John truly baptized with water; but ye as to spirit shall be baptized Holy not many days hence.

6. Even they therefore that met together, asked of him, saying, Lord, if at this time *we obtain it*, thou dost restore again the kingdom to Israel.

7. Then he said unto them, It is not for you to know times or seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you, and be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things concerning their knowledge, he was taken up; and a cloud received him out of their sight.

10. And as they looked stedfastly toward heaven as he went up, behold, two men had stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from a mount called Olivet, which is from Jerusalem a sabbath day's journey.

13. And when they were come in, they went up into the upper room where there was abiding even Peter, and James, and John, and Andrew Philip, and Thomas Bartholomew, and Matthew James *the son* of Alphæus, and Simon the Zealot, and Judas *the brother* of James.

14. These all continued with one accord in prayer,

with the women, and Mary the mother of Jesus, and with his brethren.

15. And in those days Peter stood up in the midst of the brethren, and said, (the number of names together were about an hundred and twenty,)

16. Men *and* brethren, the scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17. That having been numbered with us, and obtained the share of this ministry *that he fulfilled.*

18. Therefore indeed *was it that* this *share* purchased the field of the reward of his iniquity; and *that* he falling headlong burst asunder in the midst, and all his bowels gushed out,

19. (Indeed it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, A field of blood.)

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22. Beginning from the baptism of John, unto the day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23. Then they appointed two, Joseph called

Barsabas, who was surnamed Justus, and Matthias.

24. And they prayed, and said, Thou, Lord, who knowest the hearts of all *men*, shew whether these two thou hast chosen,

25. To take the place of this ministry and apostleship, from which Judas deserted, that he might go to his own place.

26. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

1. And by the day of Pentecost it was completed; they were all united in the determination.

2. Then suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and there sat one upon each of them.

4. And they were all filled with a Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

5. Now there were dwelling at Jerusalem Jews devout men, out of every nation under heaven.

6. And after *the Apostles* having come to the utterance, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And they were amazed and marvelled, sayi

it not, behold, all these which speak are Galatians?

9. Then how hear we every man in our own tongue, wherein we were born?

1. Parthians, and Medes, and Elamites, and the sellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

2. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

3. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

4. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

5. And others mocking said, These men are full of new wine.

6. Then Peter, having been placed with them, lifted up his voice, and said unto them, Men, Jews, and all ye that dwell in Jerusalem, hearken unto this, forasmuch as this is known unto you, and hearken to my words:

7. For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

8. But this is that which was spoken by the prophet Joel;

9. Verily it shall come to pass after these things, saith God, I will pour out of my Spirit to all flesh: and your sons and your daughters shall prophesy, and your young men shall see by visions, and your old men shall be instructed by dreams:

18. Yea verily to my servants and to my maidens I will pour out in those days of my and they shall prophesy :

19. And I will shew wonders in the heaven and signs in the earth beneath ; blood, and fi vapour of smoke :

20. The sun shall be turned into darkne the moon into blood, before that great and day of Jehovah come :

21. Yet it shall come to pass, every one, ever shall call on the name of Jehovah s saved.

22. Ye men of Israel, hear these words ; the Nazarite, a man approved of God amon by miracles and wonders and signs, which C by him in the midst of you :

23. As ye yourselves have known thi delivered by the determinate counsel and for ledge of God to wicked hands, having cr ye slew :

24. Whom God hath raised up, having loo pains of death : because it was not possible t should be holden of it.

25. For David speaketh concerning him, keeping in remembrance the Lord's presenc me in all things, for he is on my right hand, u should be moved *to forget him* :

26. Therefore did my heart rejoice, and my t was glad ; moreover also my flesh shall r hope :

27. That thou wilt not leave my soul i

neither wilt thou suffer thine Holy One to see corruption.

28. Thou hast made known to me ways of life ; thou shalt make me full of joy with thy countenance.

29. Men *and* brethren, I can freely speak unto you of the patriarch David, that he is both dead and buried, as his sepulchre is with us unto this day.

30. Yet *he* being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, he would sit on his throne ;

31. Seeing this before, he announced the resurrection of the Christ, that he was not left in hell, neither his flesh did see corruption.

32. This Jesus God raised up, whereof we all are witnesses.

33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this *measure of it*, which ye now see and hear.

34. For David ascended not into the heavens : yet he saith, Jehovah said unto my Lord, Sit thou on my right hand,

35. Until perhaps I make thy foes a footstool.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both a Lord and a Christ.

37. And when they heard *this*, they were pricked to the heart, and said *unto* Peter and to the rest

of the apostles, Men *and* brethren, what shall we do?

38. Then Peter *said* unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the Holy Ghost's gift *of tongues &c.*

39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as Jehovah our God should have called.

40. And with many other words did he testify and exhort, saying, Be saved from this untoward generation.

41. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42. Nevertheless they were persevering in the apostles' doctrine, even in the fellowship in the breaking of the bread *enjoined*, and in the prayers *they offered*.

43. Verily a fear came upon every soul: as many wonders and signs were done by the apostles.

44. Now all that believed at that *time* had all things common;

45. And sold their possessions and goods, and parted them to all *men*, as probably any man had need.

46. And they persevering in *meeting* daily together in the temple, and in breaking of bread according to *the size of the house*, did eat their meat with gladness and singleness of heart,

47. Praising God, and having favour with all the

people. As the Lord by this way was adding those that are saved at that time.

CHAPTER III.

1. Now Peter and John went up together into the temple at the hour of the prayer that is ninth.

2. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ;

3. Who seeing Peter and John about to go into the temple asked an alms.

4. And Peter, fastening his eyes upon him with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something of them.

6. Then Peter said, Silver and gold have I none ; but such as I have give I thee : In the name of Jesus Christ the Nazarite, walk.

7. And he took him by the right hand, and lifted him up : and immediately his feet and ankle bones received strength.

8. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God :

10. And they knew that it was he which sat for the alms *distributed* at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him.

11. And as he kept fast hold of Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12. And when Peter saw *it*, he said unto the people, Men, Israelites, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his servant Jesus; whom ye delivered up, and disowned in the presence of Pilate, he having judged *him* clean.

14. Yea ye disowned the Holy One and the Just, and desired a murderer to be granted unto you;

15. And killed the Prince of the life *we are seeking*, whom God hath raised from the dead; whereof we are witnesses indeed to the faith in his name.

16. He made this man strong, whom ye see and know: his name, yea, the faith which is in it hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18. And *that* those things, which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled.

19. Repent ye therefore, and be converted to the *doctrine* that your sins may be blotted out, that

probably times of refreshing should come from the Lord's having appeared ;

20. Indeed he should have sent away Christ, even Jesus, who was before appointed unto you :

21. Whom it behoveth heaven to receive until times of a restitution of all things, which God hath declared by the mouth of the holy *that are* since the world began prophets of his.

22. Moses indeed said, A prophet shall Jehovah the God raise up unto you of your brethren, like unto me ; of him shall ye hear in all things whatsoever he should have spoken unto you.

23. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24. For verily all the prophets from Samuel and those that follow after, as many as have spoken, have indeed foretold of these days.

25. Ye are children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed.

26. Unto you first God, having raised up his servant, sent him to bless you, in the endeavour of each to turn away from the iniquities *he has pursued*.

CHAPTER IV.

1. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2. Being grieved that they taught the people, and

preached through the *Dispensation* of Jesus the resurrection from the dead.

3. And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4. Howbeit many of them which heard the word believed; verily the number of the men was about five thousand.

5. And it came to pass on the morrow, that their rulers, and presbyters, and scribes,

6. And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together on account of them at Jerusalem.

7. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8. Then Peter, filled with a Holy Spirit, said unto them, Ye rulers of the people, and presbyters,

9. If we this day be examined of the good deed done to the impotent man, by what means he has been made whole;

10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ the Nazarite, whom ye crucified, whom God raised from the dead, *even* by this *name* hath this man stood before you whole.

11. This is the stone which was set at nought of you builders, which has been made into a head stone of a corner.

12. Verily the deliverance of *this kind* is now

cheased in any other *name*: for there is none
er name under heaven given among men, whereby
s fit for you to be delivered.

3. Now when they saw the boldness of Peter
John, and perceived that they were unlearned
ignorant men, they marvelled; and they took
wledge of them, that they had been with
18.

4. As beholding the man which was healed
ding with them, they could say nothing against

5. Then when they had commanded them to go
e out of the council, they conferred among them-
es,

6. Saying, What shall we do to these men?
that indeed a notable miracle hath existed by
n is manifest to all them that dwell in Jerusalem,
we cannot deny *it*.

7. But that it spread no further among the
le, we should straightly threaten them, that they
k henceforth to no man in this name.

8. And they called them, and commanded
a not to speak at all nor teach in the name of
18.

9. But Peter and John answered and said unto
1, Whether it be right in the sight of God to
ken unto you more than unto God, judge

10. For we cannot *as God's teachers*, but speak
things which we have seen and heard.

11. Then they that had further threatened them,

let them go, finding nothing how they might punish them, because of the people : for they all glorified God for that which was done.

22. For the man was above forty years old, on whom this miracle of healing was shewed.

23. And being let go, they went to their own company, and reported all that the chief priests and presbyters had said unto them.

24. And when they heard that, they lifted up a voice to God with one accord, and said, Lord thou which hast made the heaven, and the earth, and the sea, and all that in them is :

25. Who said by our father by means of a Spirit Holy through the mouth of thy servant David, Why did the heathen rage, and people imagine vain things?

26. The kings of the earth stood up, and the rulers were gathered together in the same spirit against the Lord, and against his Christ.

27. For of a truth against thy holy servant Jesus whom thou hast anointed, both Herod, and Pontius Pilate, with Gentiles, and people of Israel, we gathered together in this commonwealth.

28. For to do whatsoever thy hand and thy counsel determined before to be done : even the things now effecting.

29. O Lord, behold their threatenings : and grant unto thy servants, that with all boldness they may speak thy word,

30. In the assurance of the things effected by thy hand to extend the knowledge of thee, by healing

and signs and wonders to be done by the name of thy holy servant Jesus.

31. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32. And the multitude of them that believed were of one heart and soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34. Indeed not even was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid *them* down at the apostles' feet for its distribution unto every man, according as perhaps any one had need.

36. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, A son of consolation,) a Levite, *and* of the country of Cyprus,

37. Having land, sold *it*, and brought the money, *and* laid *it* at the apostles' feet.

CHAPTER V.

1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back *part* of the price, his wife also being privy to *it*, and brought a certain part, and laid *it* at the apostles' feet.

3. Then Peter said, Ananias, why hath the Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4. Was it not remaining thine own, it was so, having been sold by thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5. And Ananias hearing these words fell down, and died: and great fear came 'on all them that heard *of it*.

6. And the young men arose, wound him up, and carried *him* out, and buried *him*.

7. And it was about the space of three hours after, even his wife, not knowing what was done, came in.

8. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea for so much.

9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of Jehovah? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out—

10. Then fell she down straightway at his feet and died: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11. And great fear came upon all the church, and upon as many as heard these things.

12. Then by the hands of the apostles were many signs and wonders wrought among the people; yet they were all together in Solomon's porch.

13. For of the rest *of the believers* durst no man join himself to them: even the people magnified them.

14. And more believing in the Lord were being added, multitudes both of men and women.

15. Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

16. And there came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: whichsoever they were, every one was being healed.

17. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18. And laid their hands on the apostles, and put them in the common prison.

19. But an angel of Jehovah by night opened the prison doors, and brought them forth, and said,

20. Go, yea, having been appointed, speak in the temple to the people all the words of this life.

21. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22. But when the officers came, and found them not in the prison, they returned, and told,

23. Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24. Now when the captain of the temple and chief priests heard these things, they doubted of them, what possibly may have caused this.

25. Then came one and told them, saying, Behold the men whom ye put in the prison are standing in the temple, and teaching the people.

26. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27. And when they had brought them, they set them before the council: and the high priest said unto them,

28. Saying, Did not we straitly command you that ye should not teach in this name? yet, behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29. Then Peter and the *other* apostles answered and said, It is necessary to obey God rather than men.

30. The God of our fathers raised up Jesus, whom ye slew, having hanged *him* on a tree.

31. God should have exalted this *man*, a Prince and a Saviour, to his right hand, for to offer repentance to Israel for a remission of sins.

32. And we are witnesses for him of these things.

as God hath given the Holy Ghost to them that obey him.

33. Then when they heard *that*, they were cut to the heart, and took counsel to slay him.

34. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space ;

35. And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36. For before these days rose up Theudas, boasting himself to be somebody ; to whom a number of men, about four hundred, joined themselves : who was slain ; and all, as many as obeyed him, were scattered, and brought to nought.

37. After this man rose up Judas the Galilean in the days of the taxing, and drew away people after him : he also perished ; and all, *even* as many as obeyed him, were dispersed.

38. So now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought :

39. But if it be of God, ye will not be able to overthrow it ; lest haply ye be found even to fight against God.

40. And to him they agreed : and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41. And they departed from the presence of the

council, rejoicing that they were counted worthy suffer shame for that name.

42. And in the temple, and in every house, they ceased not all day to teach and preach Jesus to the Christ.

CHAPTER VI.

1. And in those days of the disciples being multiplied, there arose a murmuring of the Grecians against the Hebrews, that their widows were neglected in the daily ministration.

2. Then the twelve called the multitude of the disciples *unto them*, and said, It is not pleasing to us that we should leave the word of God, and serve tables.

3. Wherefore, brethren, we should look out for you seven men of honest report, full of spirit and wisdom, whom we should appoint over this business.

4. And we will give ourselves continually to prayer for, and to the ministry of, the word.

5. And the saying pleased in the judgment of the whole multitude: and they chose Stephen, a man full of faith and of a spirit Holy, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6. Whom they set before the apostles: and when they had prayed, they laid the hands on them.

7. Then the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; even a great company of the priests were obedient to the faith.

8. And Stephen, full of grace and power, did great signs and wonders among the people.

9. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10. But they were not able to resist the wisdom and the spirit by which he spake.

11. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12. And they stirred up the people, and the presbyters, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13. And set up false witnesses, which said, This man ceaseth not to speak words against this holy place, and the law :

14. For we have heard him say, that this Jesus the Nazarite shall destroy this place, and shall change the customs which Moses delivered us.

15. And all that sat in the council, looking steadfastly on him, saw his face as it had been a face of an angel.

CHAPTER VII.

1. Then said the high priest, If these things are so, he possesses *as a prisoner his right*.

2. Then he said, Men, brethren, and fathers, hearken ; The God by *his* glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

8. And said unto him, Get thee out of the country, and from thy kindred, even here into the land which I perhaps will shew thee.

4. Then came he out of the land of the Chaldæans and dwelt in Charran : and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5. And he gave him none inheritance in it, not *so much as* to set his foot on : yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6. And God spake on this wise, That his seed should sojourn in a strange land ; and that they should bring them into bondage, and entreat them evil four hundred years.

7. And the nation, for whatsoever they shall be in bondage, will I judge, said God : as after that shall they come forth, and serve me in this place.

8. Then he gave him a covenant of circumcision ; and so *Abraham* begat Isaac, and circumcised him on the eighth day ; and Isaac *begat* Jacob ; and Jacob *begat* the twelve patriarchs.

9. And the patriarchs, moved with envy, sold Joseph into Egypt : but God was with him,

10. And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt ; and he made him govern over Egypt and all his house.

11. Now there came a dearth over all Egypt and Chanaan, and great affliction : and our fathers finding no sustenance.

12. And Jacob having heard that there was corn in Egypt, he sent out our fathers first.

13. And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14. Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15. And Jacob went down and died,

16. He, and our fathers also were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor in Sychem.

17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18. Till another king in Egypt arose, which knew not Joseph.

19. The same dealt subtilly with our kindred, and evil entreated the fathers, so that they cast out their young children, to the end they might not live.

20. In which time Moses was born, and was protected by God, who was present in the father's house three months:

21. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22. So Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24. And seeing one *of them* suffer wrong, he defended *him* and avenged him that was oppressed, and smote the Egyptian :

25. For he supposed the brethren would have understood how that God by his hand would deliver them : but they understood not

26. And the next day he beheld them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27. But he that did the neighbour wrong thrust him away, saying, Who made thee a ruler and judge over us ?

28. Willest thou not to kill me ? What is thy rank ? Thou slewest the Egyptian yesterday.

29. Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30. And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel in a flame of fire in a bush.

31. And when Moses saw *it*, he wondered at the sight : then as he drew near to behold *it*, a voice of Jehovah came,

32. *Saying*, I *am* the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. Then Moses trembled, and durst not behold.

33. Then said the Lord to him, Put off thy shoes from the feet: for the place where thou standest is holy ground.

34. Having seen, I know the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. So now hither I would send thee into Egypt.

35. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send both a ruler and a deliverer by the hand of an angel which appeared to him in the bush.

36. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37. This is that Moses, which said unto the children of Israel, A prophet shall God raise up unto you of your brethren, like unto me.

38. This he is, that was made *a ruler and a deliverer* to the church in the wilderness by the angel which spake to him in the mount Sina, and by our fathers: who chose living oracles to give unto us:

39. Whom our fathers wished not to obey, even they thrust *him* from them, and in their hearts were turned back again into Egypt,

40. Having said unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41. Then they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their hands.

42. So God turned, and gave them up to worship the host of the heaven; as it is written in book of the prophets, O ye house of Israel, ye have not offered to me slain beasts and sacrifice *by the space of* forty years in the wilderness?

43. Yea, ye took up the tabernacle of Moloch and the star of the god Remphan, the figures which ye made to worship them: so I will carry you away beyond Babylon.

44. Our fathers had the tabernacle of witness in the wilderness, as he appointed that spake unto Moses to make it according to the fashion that he had seen.

45. Which also our fathers having received by succession brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

46. Who found favour before God, and desired to find a tabernacle for the house of Jacob.

47. Yet Solomon built him an house.

48. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49. The heaven is my throne, and the earth is my footstool: what house will ye build me? saith Jehovah: or who, a place of my rest?

50. Hath not my hand made all these things?

51. Ye stiffnecked and uncircumcised in heart even ye do continually resist hearing the Holy Ghost: as your fathers *did*, so *do* ye.

52. Which of the prophets have not your fathers

secuted? even they slew them which shewed
fore of the coming of the Just One ; of whom ye
have been now the betrayers and murderers :

3. Ye who have received the law for an ordinance
angels, yet have not kept *it*.

4. When they heard these things, they were cut
to the heart, and they gnashed on him with *their*
teeth.

5. Then he, being full of a Holy Spirit, having
looked stedfastly unto heaven, experienced glory
in God, even *a revelation of* Jesus's having place
at the right hand of God,

6. And said, Behold, I perceive the heavens
opening *to my comprehension*, even the Son of
man having place on the right hand of God.

7. Then they cried out with a loud voice, and
stopped their ears, and ran upon him with one
accord,

8. And cast *him* out of the city, and stoned *him* :
the witnesses laid down their clothes at a young
man's feet, whose name was Saul.

9. Yea they stoned Stephen, calling, and saying,
Lord of Jesus, receive my spirit.

10. And he kneeled down, and cried with a loud
voice, O Lord, thou wouldest not lay this sin to
our charge. And when he had said this, he fell
asleep.

CHAPTER VIII.

1. And Saul was consenting unto his death. And
at that time there was a great persecution against
the church which was at Jerusalem ; and they were

all scattered abroad throughout the regions of Judæa and Samaria, except the apostles :

2. Yet devout men carried Stephen *to his burial*, and made great lamentation over him,

3. Though Saul was making havock of the church, entering into the houses, and haling men and women committed *them* to prison.

4. Yet even they that were scattered abroad went every where preaching the word.

5. Then Philip having gone down to the city of Samaria, he preached the Christ unto them.

6. And the people with one accord gave heed unto those things which Philip spake, as far as hearing them, and seeing the miracles which he did.

7. For unclean spirits, crying with loud voice, came out of many that were possessed *with them* : and many taken with palsies, and that were lame, were healed.

8. And so there was great joy in that city.

9. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one :

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11. Even to him they gave heed for the time that is sufficient for the sorceries to have bewitched them.

12. But when they believed Philip's preaching concerning the kingdom of God, and the name of

Christ, they were baptized, both men and

l.

Even Simon himself believed also : and when s baptized, he continued with Philip, and ed, beholding the miracles and signs which one.

Then when the apostles which were at Jeru- heard that Samaria had been embraced by rd of God, they sent unto them Peter and

Who, when they were come down, prayed for that they might receive a Holy Spirit :

(For as yet he was fallen upon none of them : ly they were baptized in the name of the esus.)

Then laid they *their* hands on them, and they d a Holy Spirit.

And when Simon saw that through laying on apostles' hands the Spirit was given, he offered noney,

Saying, Give me also this power, that on oeever I lay hands, he may receive a Holy

Then Peter said unto him, Thy money may ee be for destruction, for thou hast thought chase with money the gift of God.

Thou hast neither part nor lot in this promise : heart is not right in the sight of God.

Repent therefore of this thy wickedness, and ought of the Lord, then perhaps the thought e heart may be forgiven thee.

23. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24. Then answered Simon, and said, Be ye besought of me in relation to the Lord, that none of these things which ye have spoken come upon me.

25. Then indeed they that testified and preached the word of the Lord returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26. And an angel of Jehovah spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27. And he arose and went: and, behold, a man of Ethiopia, an eunuch of authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to *Gaza*, having worshipped at Jerusalem,

28. And was returning, and sitting in his chariot and reading Esaias the prophet.

29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Now verily Understandest thou what thou readest?

31. Then he said, How indeed can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32. And the place of the scripture which he read was this, He was led as a sheep to slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33. In the humiliation his judgment was taken away: who shall declare his generation? for his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 & 37. And as they went on *their* way, they came unto some water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

38. Then he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39. And when they were come up out of the water, a Spirit of Jehovah caught away Philip, and the eunuch saw him no more: yet he went on his way rejoicing.

40. Then Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

CHAPTER IX.

1. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women that were under its obligation, he might bring them unto Jerusalem.

3. And as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven :

4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ?

5. And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest :

6. Notwithstanding, Arise, and go into the city, and it shall be told thee what thou must do.

7. And the men which journeyed with him stood speechless, hearing indeed the voice, but seeing no man.

8. Then Saul was raised from the earth ; and when his eyes were opened, he saw no man : so they led him by the hand, and brought *him* into Damascus.

9. And he was three days without sight, and neither did eat nor drink.

10. And there was a certain disciple at Damascus, named Ananias ; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus : for, behold, he prayeth,

12. And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13. Then Ananias answered, Lord, I have heard

by many of this man, how much evil he hath done to thy saints at Jerusalem :

14. And here he hath authority from the chief priests to bind all that are called by thy name.

15. But the Lord said unto him, Go thy way : for he is a chosen vessel by me, to bear my name before the Gentiles, and kings, and the children of Israel :

16. For I will shew him how great things he must suffer for my name's sake.

17. And Ananias went and entered into the house ; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with a Holy Spirit.

18. And immediately there fell from his eyes as it had been scales : and he received sight, and arose, and was baptized.

19. And when he had received meat, he was strengthened. And he was certain days with the disciples in Damascus,

20. Although straightway he preached Jesus in the synagogues, that he is the Son of God :

21. And all that heard *him* were amazed, and said ; Is not this he that destroyed them which are called by this name in Jerusalem, and came hither for that intent, that he might bring them that are bound *to be so called* unto the chief priests ?

22. But Saul increased the more in strength, and

confounded the Jews which dwelt at Damascus, proving that this *man* is the Christ.'

23. And as many days were fulfilled, they took counsel to kill him:

24. But their laying await was known, and they watched the gates day and night to kill him.

25. Then his disciples took him by night, and lowered him on account of the wall, having let him down in a basket.

26. And when he was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, not believing that he was a disciple.

27. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken boldly to him, and how he had preached boldly at Damascus in the name of Jesus,

28. And he was with them coming in and going out at Jerusalem,

29. Speaking boldly in the name of the Lord Jesus, and was speaking and disputing against the Grecians, so they went about to slay him.

30. But when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31. Then indeed had the church rest throughout all Judæa and Galilee and Samaria; and was edified, and walking in the fear of the Lord, in the comfort of the Holy Ghost, was increased.

82. And it came to pass, as Peter passed through all *these places* to come down to the saints which dwelt at Lydda.

83. Then there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34. And Peter said unto him, Æneas, Jesus the Christ maketh thee whole: arise and make a bed thyself. And he arose immediately.

35. And all that dwelt at Lydda and Saron saw him, who had turned to the Lord.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38. And Lydda being nigh to Joppa, the disciples having heard that Peter was there, they sent unto him two men, entreating, Thou shouldst not delay to come to us.

39. Then Peter arose and went unto them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing coats and garments which Dorcas made, while she was with them.

40. Then Peter put them all forth, and kneeled lown, and prayed: and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42. And it was known throughout all Joppa; and many believed in the Lord.

43. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

1. Then a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*.

2. *A* devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God for all things.

3. Saw in a vision evidently as it were about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5. And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6. He lodgeth with one Simon a tanner, whose house is by a sea: he shall tell thee what thou oughtest to do.

7. And when the angel which spake unto him was departed, he called two of the household servants, and a devout soldier of them that waited on him continually;

8. And when he had declared all *these* things unto them, he sent them to Joppa.

9. And on the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour :

10. And he became very hungry, and would have eaten : but while they made ready, he fell into a trance.

11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet with four corners, being let down to the earth :

12. Wherein were all manner of fourfooted beasts, and creeping things of the earth, and fowls of the heaven.

13. And there came a voice to him, Rise, Peter ; kill, and eat.

14. But Peter said, Not so, Lord ; for I have never eaten anything that is common or unclean.

15. Then a voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16. And this was done thrice : and immediately the vessel was received up into heaven.

17. Now while Peter doubted in him what this vision which he had seen should mean, behold, the men which were sent by Cornelius had made enquiry for Simon's house, and stood before the gate,

18. And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19. Then while Peter thought on the vision, the Spirit said, Behold, two men seek thee.

20. Arise therefore, and get down, and go with them, doubting nothing that I have sent them.

21. Then Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22. Then they said, Cornelius, a centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23. Then called he them in, and lodged them. And on the morrow he went away with them, and such of the brethren as were of Joppa accompanied him.

24. And the morrow after he entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26. But Peter took him up, saying, Stand up; I myself also am a man.

27. And as he talked with him, he went in, and found many that were come together.

28. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29. Therefore came I without gainsaying when

sent for : but I ask by what direction ye have sent for me ?

30. And Cornelius said, From *the* fourth day until this hour, I had been praying from the ninth hour in my house, and, behold, a man stood before me in bright clothing,

31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call hither Simon, whose surname is Peter ; he is lodged in a house of *one* Simon a tanner by a sea :

33. On this account therefore I sent to thee ; and thou hast well done that thou art come. For now are we all here present before God, to hear all things that are commanded thee of the Lord.

34. Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons :

35. But in every nation he that feareth him, and worketh righteousness, is accepted by him.

36. He sent the declaration of *acceptance* unto the children of Israel, preaching peace by Jesus Christ : (he is a Lord of all :)

37. Ye know the declaration which was published throughout all Judæa ; it having begun in Galilee by the baptism which John proclaimed Jesus that was of Nazareth.

38. That God endowed him with a Holy Spirit and power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him.

39. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem whom they slew and hanged on a tree :

40. Him God raised up the third day, and shewed him openly to have life ;

41. Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he raised him from the dead.

42. And commanded us to preach unto the people, and to testify, that he is the Lord which has been ordained of God *to be* a Judge of the living and the dead.

43. By him do all the prophets witness, that whosoever believeth in him, shall receive a remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. And they of the circumcision which believed were astonished, as many as came to *hear* him, because that on the Gentiles was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ?

48. And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

CHAPTER XI.

1. Now the apostles and brethren that were

æa heard that the Gentiles had also received the
d of God.

And when Peter was come up to Jerusalem,
that were of the circumcision contended with

Saying, That he went in to men uncircumcised,
didst eat with them.

But Peter rehearsed *the matter* from the begin-
, and expounded *it* by order unto them, saying,

I was in the city of Joppa praying: and in a
æ I saw a vision, A certain vessel descend from
en, as it had been a great sheet with four corners
together; and it came even to me:

Upon the which when I had fastened mine
, I considered, and saw fourfooted beasts of the
h, and wild beasts, and creeping things, and
s of the air.

And I heard also a voice saying unto me,
e, Peter; slay and eat.

But I said, Not so, Lord: for nothing com-
or unclean hath at any time entered into my
th.

Then a voice answered me again from heaven,
at God hath cleansed, *that* call not thou com-

1. And this was done three times: and all were
m up again into heaven.

2. And, behold, immediately there were three
already come unto the house where I was, sent
i Cæsarea unto me.

3. And the spirit bade me go with them, nothing

doubting. So I went, and these six brethren accompanied me, and we entered into the man's house.

13. And he shewed us that he had seen an angel in his house, which stood and said unto him, Send to Joppa, and call for Simon, whose surname is Peter ;

14. Who shall tell thee words, whereby thou and all thy house shall be saved.

15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16. Then remembered I the word of Jehovah, how that he said, John indeed baptized with water : but ye shall be baptized with a holy spirit.

17. Therefore if God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ ; what power had I, that I could withstand God ?

18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted the repentance that is unto life.

19. Now they which were scatteréd abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20. Bpt some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21. And the hand of Jehovah was with them : and a great number that believed turned unto the Lord.

22. And the tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch.

23. Who, when he came, and had seen the grace that was from God, was glad, and exhorted them all to increase in the purpose of heart, to cleave unto the Lord.

24. For he was a good man, and full of a Holy Spirit and faith: and much people was added unto the Lord.

25. Then he departed to Tarsus, for to seek Paul:

26. And when he had found him, he brought him to Antioch. And it came to pass to them, that for the whole year they assembled with the church, and taught much people; and discharged the duties of the church in Antioch of Christian disciples.

27. And in these days came prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the spirit that there should be dearth throughout all the world: which came to pass in the days of Claudius.

29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30. Which also they did, and sent it to the Presbyters by the hands of Barnabas and Saul.

CHAPTER XII.

Now about that time Herod the king stretched forth his hands to vex certain of the church.

2. And he killed James the brother of John with the sword.

3. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after the passover to bring him forth to the people.

5. Peter therefore was kept in prison: but prayer was made without ceasing of the church for him.

6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7. And, behold, an angel of Jehovah came, and a light shined in the chamber: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8. Then the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. Also he saith unto him, Cast thy garment about thee, and follow me.

9. Then he went out, and followed him; yet wist not that it was true which was done by the angel; but thought he saw a vision.

10. And when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11. And when Peter was come to himself, he said, w I know of a surety, that the Lord hath sent angel, and hath delivered me out of the hand of rod, and *from* all the expectation of the people of Jews.

2. And when he had considered *his position*, he e to the house of Mary the mother of John, se surname was Mark; where many were ga- ed together praying.

3. And as Peter knocked at the door of the gate, msel came to hearken, named Rhoda.

4. Though she knew Peter's voice, she opened the gate for gladness, but ran in, and told how r stood before the gate.

5. And they said unto her, Thou art mad. But constantly affirmed that it was even so. Then they, It is his angel.

6. But Peter continued knocking: and when had opened *the door*, and saw him, they were nished.

7. But he, beckoning unto them with the hand old their peace, declared unto them how the l had brought him out of the prison. Also he Go shew these things unto James, and to the ren. And he departed, and went into another .

8. Now as soon as it was day, there was no l stir among the soldiers, what was indeed be- e of Peter.

9. And when Herod had sought for him, and d him not, he examined the keepers, and com-

manded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *they* abode.

20. Now he was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21. And upon a set day Herod, arrayed in royal apparel, sat upon the throne, and made an oration unto them.

22. And the people gave a shout, *saying*, It is the voice of a god, and not of a man.

23. And immediately an angel of Jehovah smote him, because he gave not God the glory: and he was eaten of worms, and died.

24. Then the word of the Lord grew and multiplied.

25. And Barnabas and Saul returned from Jerusalem, having fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

1. Now there were in the church that was at Antioch prophets and teachers; also Barnabas, and Simeon that was called Niger, and Lucius of Cyrene and Manaen, which had been educated as was Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work which I have called on thee to aid.

3. Then when they had fasted and prayed, and laid the hands on them, they sent *them* away.

4. So then indeed they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5. And having come to Salamis, they preached the word of God in the synagogues of the Jews: and they were making even John a minister.

6. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9. Then Saul, (who also *is called* Paul,) filled with the Holy Spirit, set his eyes on him,

10. And said, O full of all subtilty and all mischief, O child of a devil, enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, a hand of Jehovah *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and darkness; and he went about seeking some to touch him by the hand.

12. Then the deputy, when he saw what was done, marvelled, being astonished at the doctrine of the

13. Then they that were of Paul's company having loosed from Paphos, came to Perga in Pamphylia; but John departing from them returned to Jerusalem.

14. And when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15. And after the reading of the law and the prophets the rulers of the synagogue sent unto them saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

17. The God of the people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, as with an high voice he brought them out of it,

18. Though about the time of forty years suffered he their manners in the wilderness.

19. He having destroyed seven nations in the land of Chanaan, divided their land by lot.

20. About four hundred and fifty years indue after these things, he gave *unto them* judges, until Samuel the prophet.

21. Afterward they desired a king: and God gave unto them Saul a son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22. And when he had removed him, he raised up unto them David to be their king; to whom also

gave testimony, and said, I have found David the son of Jesse after mine own heart, which shall fulfil all my will.

23. Of this man hath God, of the seed according to promise, raised unto Israel a Saviour, Jesus,

24. After John had first preached before his coming, a baptism of repentance to all the people of Israel.

25. And as John fulfilled the course, he said, What ye think that I am, I am not. But, behold, he cometh after me, whose shoes of *his* feet I am not worthy to loose.

26. Men *and* brethren, children of the stock of Abraham that among you feareth God, to you is the word of this salvation sent.

27. For they that dwell at Jerusalem, and their rulers, not having known this man, or the voices of the prophets which are read every sabbath day, having fulfilled, they condemned.

28. And though they found no cause of death *in* him, they desired Pilate that he should be slain.

29. And in like manner they fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30. But God raised him from the dead :

31. Who was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32. Also we declare unto you the glad tiding that has been a promise unto the fathers,

33. That *this*, God hath fulfilled unto our chil-

dren, in that he hath raised up Jesus again ; for so it is even written in the second psalm, Thou art a Son of mine, this day have I begotten thee.

34. And that he raised him up from the dead, *now* no more to return to corruption, he thus said, Assuredly I will give you the sure mercies of David.

35. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36. For David, after he had served his own generation, was by the will of God caused to sleep, and was laid unto his fathers, and so saw corruption :

37. But he, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you a forgiveness of sins ;

39. Even of all from which ye could not be justified by the law of Moses ; in this *man*, every one that believeth is declared just.

40. Beware therefore, lest that come which is spoken of in the prophets ;

41. Behold, the despisers, then wonder, and then be separated *from them* : for I work a work in your days, a work which ye should not believe, though a man declare it unto you.

42. And when they were gone out, they desired that these words might be preached to them the next sabbath.

43. Even when the congregation was broken up, many of the Jews and religious proselytes followed

Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44. And the next sabbath day came almost the whole city together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, even blaspheming.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: *but* seeing ye put it from you, and so judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, in that thou shouldest be for salvation unto the ends of the earth.

48. For the Gentiles that heard this were glad, and glorified the word of God, and believed: as many as were having been ordained to eternal life.

49. For the word of the Lord was being published throughout all the region.

50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51. Then they shook off the dust of their feet against them, and came unto Iconium.

52. Notwithstanding the disciples were filled with joy, even of a spirit holy.

CHAPTER XIV.

1. *And it came to pass* in Iconium, that they went

both together into the synagogue of the so spake, that a great multitude both of and also of the Greeks believed.

2. But the unbelieving Jews stirred up tiles, and made their minds evil affected against brethren.

3. Long time indeed therefore abode they, being boldly in the Lord, which gave testimony to the word of his grace, by granting signs and wonders to be done by their hands.

4. And the multitude of the city was as part held with the Jews, and part apostles.

5. And so it came to pass that there was made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6. They having been ware of *it* fled unto Iconium and Derbe, cities of Lycaonia, and unto the cities that lieth round about :

7. And there they preached the gospel.

8. And there sat a certain man at Lystra, lame in his feet, being a cripple from his womb, who never had walked :

9. The same heard Paul speak : who beholding him, and perceiving that he had faith, he cried out, and said, Stand up, for thou art healed,

10. Said with a loud voice, Stand up right on thy feet. And he leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the

Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter ; and Paul, Mercurius, because he was the chief speaker.

13. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14. But when the apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

15. And saying, men, why do ye these things? We also are men of like passions with you, and preach the glad tidings unto you, that ye should turn from these vanities unto a living God, which made heaven, and earth, and the sea, and all things that are therein :

16. Who in the times past suffered all nations to walk in their own ways.

17. Nevertheless he left not himself without witness, in that he did good from heaven, giving us rain and fruitful seasons, filling our hearts with food and gladness.

18. Even with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19. Then there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20. Howbeit, as the disciples stood round about him, he rose up, and came into the city : and the next day he departed with Barnabas to Derbe.

21. And when they had preached the gospel in that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, as that ye must through much tribulation enter into the kingdom of God.

23. And when they had ordained them presbyter as a church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24. And after they had passed throughout Pisidia they came to Pamphylia.

25. And when they had preached the word at Perga, they went down into Attalia.

26. And thence sailed to Antioch. Wherefore having been delivered by the grace of God in account of the work which they fulfilled,

27. And having come and gathered the church together, they rehearsed whatsoever God had done by them, even how he had opened a door by faith unto the Gentiles.

28. And there they abode long time with the disciples.

CHAPTER XV.

1. Then certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2. When therefore Paul and Barnabas, had a small dissension and disputation with them, the

determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and presbyters about this question.

3. So then indeed being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church, and of the apostles and presbyters, and they declared how many things God had done by them.

5. Then there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6. So the apostles and presbyters came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that as to you it was a good while ago, God made choice that the Gentiles by my mouth should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us ;

9. And put no difference between us and them in the faith, *he* having purified their hearts.

10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ?

11. For we believe that through the grace of the Lord Jesus Christ they shall be saved, as we.

12. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring miracles and wonders God had wrought among the Gentiles by them.

13. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me :

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets, as it is written,

16. After this I will return, and will build up the tabernacle of David, which is fallen down ; I will build again the ruins thereof, and I will build it up :

17. That the residue of the men might persevere and seek after the Lord, even all the Gentiles upon whom my name is called, saith Jehovah,

18. Who doeth these things known from eternity.

19. Wherefore my sentence is, that we trouble not them, which from among the Gentiles turn to God :

20. But that we write unto them, that they abstain from the pollutions of the idols, even from fornication, or from strangled *offerings*, or from the blood *offerings*.

21. For Moses from old time hath in every

them that preach him, being read in the synagogues every sabbath day.

22. Then pleased it the apostles and presbyters, with the whole church, to send men chosen by them to Antioch with Paul and Barnabas ; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren :

23. The apostles and brethren presbyters, having written for their assistance unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia to rejoice :

24. Forasmuch as we have heard, that certain from us have troubled you with words, subverting your souls : to whom we gave no commandment :

25. It seemed good unto us, being assembled, with one accord having chosen men to send unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. Hence we have sent Judas and Silas, and them with a command to declare the same things.

28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ;

29. That ye abstain from things offered to idols, even blood *offerings*, or strangled *offerings*, or fornication : from which if ye keep yourselves, ye shall do well. Fare ye well.

30. So when they were dismissed, they came to Antioch : and when they had gathered the multitude together, they delivered the epistle :

31. *Which* when they had read, they rejoiced for the consolation.

32. Judas and also Silas, being prophets indeed themselves in much reputation, exhorted the brethren, and confirmed *them*.

33. And after they had tarried *there* a space, they were let go in peace from the brethren unto those that sent them.

34 & 35. But Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36. And some days after Paul said unto Barnabas, Before our return we should go again to the brethren in every city where we have preached the word of the Lord, *and see* how they do.

37. And Barnabas determined to take with them John, whose surname was Mark.

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40. And Paul chose Silas, and departed, *he* having been delivered by the grace of God on account of the brethren.

41. And he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

1. Then even came he to Derbe and Lystra:

and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2. Which was well reported of by the brethren that were at Lystra and Iconium.

3. Him would Paul have to go forth with him; and having taken, he circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4. Yet as they went through the cities, they delivered them the decrees for to keep, that had been ordained of the apostles and presbyters which were at Jerusalem.

5. And so were the churches established in the faith, and increased in number daily.

6. Now they passed over Phrygia and the region of Galatia, having been forbidden of the Holy Ghost to preach the word in Asia,

7. And having come to Mysia, they assayed to go into Bithynia: but the Spirit after Jesus suffered them not.

8. So having passed by Mysia, they came down to Troas.

9. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that God had called us for to preach the gospel unto them.

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and next to Neapolis ;

12. And from thence to Philippi, which is the chief colony city of Macedonia : and we were in that city abiding certain days.

13. And on the sabbath we went out of the gate by a river side, where we were accustoming prayer to be made ; and we sat down, and spake unto the women which were assembled.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us* : whose heart the Lord opened to attend unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying :

17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us a way of salvation.

18. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And it came out the same hour.

19. And when her masters saw that the hope

of their gains was gone, they caught Paul and Silas, and drew *them* into the market place unto the rulers,

20. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21. And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22. Then the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners were listening to them.

26. And suddenly there was an earthquake, so great as that the foundations of the prison were shaken, and all the doors were opened, and every one's bands were loosed.

27. And the keeper of the prison having been awakened out of his sleep, and seen the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, and thy house.

32. Then they spake unto him the word of God with all that were in his house.

33. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into the house, he set meat before them, and rejoiced with all his house, believing in God.

35. And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36. Then the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38. Then the serjeants told these words unto the magistrates: and they were frightened, when they heard that they were Romans.

39. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40. Then they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1. Now when they had passed through Amphipolis and Appollonia, they came to Thessalonica, where was a synagogue of the Jews:

2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3. Opening and alleging, that the Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is the Christ.

4. And some of them believed, and consorted with Paul and Silas; even of the devout Greeks a great multitude, and of the chief women not a few.

5. But the Jews having been moved with envy, took out of the market places of the baser sort, and gathered a company, and set the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6. But when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have excited the world to sedition are come hither also;

7. Whom Jason hath received: yet these all do contrary to the decrees of Cæsar, saying that there is another king, *one Jesus*.

8. So they disturbed the people and the rulers of the city, when they heard these things.

9. But when they had taken security of Jason, and of the others, they let them go.

10. Then the brethren immediately, it being night, sent away Paul and Silas unto Berea: who coming *thither* went into the synagogue of the Jews.

11. These were more noble than those in Thessalonica, in that they that received the word, with all readiness of mind were searching the scriptures daily, whether those things were so.

12. So indeed many of them believed; even of the Greeks, of honourable women and of men, not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up and disturbed the people.

14. And then immediately the brethren sent away Paul to go as far as to the sea: but Silas and Timotheus abode there still.

15. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed;

16. Though by Paul's waiting for them at Athens, his spirit was stirring in him, when he saw the city wholly given to idolatry:

17. Further indeed, he was disputing in the synagogue with the Jews, and with the devout

persons, and in the market daily with them that met him.

18. Then certain philosophers even of the Epicureans, and of the Stoics, encountered him. And some said, What perchance will this babbler say? And the *men* of the strange spirits *said*, He thinketh to be an impeacher: because he preached Jesus, and the resurrection.

19. And they took him, and brought him unto the hill Areopagus, saying, We are ready to know what this new doctrine, whereof thou speakest, is?

20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive by all things, that ye greatly worship.

23. For as I passed by, and beheld your devotions, I found even an altar with this inscription, TO AN UNKNOWN GOD. Whom therefore ye not knowing, worship; this thing declare I unto you.

24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is served with men's hands in respect

of any need, he giving to all life, and breath, and all things ;

26. And made as one all nations of men to dwell on every face of the earth, and defined the times before appointed, and the bounds of their habitation.

27. To seek God, if haply they might feel after him, and find him, though indeed he be not far from every one of us :

28. For by him we live, and move, and have our being ; as certain also of your poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. For the times of this ignorance God having winked at ; he now commandeth all men every where to repent :

31. Because he hath appointed a day, in which he will judge the world as to righteousness by a man whom he hath marked out to faith, having given assurance unto all *men*, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some mocked : yet others said, We will hear thee again of this *matter*.

33. Thus Paul departed from among them.

34. Howbeit certain men clave unto him, and believed : among which *was* Dionysius an Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

1. After these things Paul departed from Athens, and came to Corinth ;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla ; (because all Jews had command to depart from Rome :) and came unto them,

3. Even of the same craft to exist, he abode with them as they wrought : for by their occupation they were tentmakers.

4. But he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5. And when Silas and Timotheus were come from Macedonia, Paul was holding fast to the word, and testified to the Jews *that* Jesus *was* the Christ.

6. But when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your heads ; I *am* clean : from henceforth I will go unto the Gentiles.

7. And he departed thence, and entered into a certain *man's* house, named Justus after he worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house ; and many of the Corinthians hearing believed, and were baptized.

9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace :

10. For I am with thee, and no man shall set

on thee to hurt thee: for I have much people in this city.

11. And he continued *there* a year and six months teaching the word of God among them.

12. Then when Gallio was the deputy of Achaia the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13. Saying, Assuredly this *fellow* persuadeth men to worship God contrary to the law.

14. Then when Paul was now about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or wicked lewdness, O ye Jews according to promise, probably, I should bear with you :

15. But if it be questions concerning a record or even of names indeed after your law, look ye *to it* for yourselves ; I will be no judge of such *matters*.

16. And he drove them from the judgment seat.

17. Then all took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. But Gallio cared for none of those things.

18. And Paul even now having tarried sufficient days with the brethren, he took leave, and sailed into Syria, and with him Priscilla and Aquila having shorn *his* head in Cenchrea : for he had a vow.

19. And they came to Ephesus, and he then left them : and having entered into the synagogue, reasoned with the Jews.

20. Yet when they desired *him* to tarry long time, he consented not ;

21. But having bade them farewell, and said, I will return again unto you, if God will, he sailed from Ephesus.

22. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25. This man was instructed in the way of Jehovah; and being fervent in the spirit, he even spake and taught diligently the things concerning Jesus, knowing only the baptism of John.

26. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him, and expounded unto him the way of God more perfectly.

27. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through the grace *vouchsafed to them*.

28. For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

CHAPTER XIX.

1. And it came to pass, that, while Apollos was

at Corinth, Paul having passed through the upper coasts came to Ephesus : and found certain disciples,

2. Then he said unto them, Have ye received a holy spirit since ye believed? And they said unto him, We have not so much as heard whether a holy spirit exists.

3. Then he said, Unto what then were ye baptized? And they said, Unto John's baptism.

4. Then said Paul, John baptized a baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus.

5. Then when they heard *this*, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid *his* hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied.

7. And all the men were about twelve.

8. And he went into the synagogue, and spake boldly for three months, disputing and persuading concerning the kingdom of God.

9. But as some were being hardened, and believed not, speaking evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of Tyrannus.

10. And this continued for two years ; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11. And God wrought miracles besides those done *by the hands of Paul* :

12. For even from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13. Then certain even of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of *one* Sceva, a Jew, a chief priest, which did so.

15. And the evil spirit answered and said unto them, the indeed Jesus I know, and Paul I know; but ye, who are ye?

16. And the man in whom the evil spirit was leaped on them, it having overcome both, it prevailed against them, so that they fled out of that house naked and wounded.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, so the name of the Lord Jesus was magnified.

18. And many that had believed came, and confessed, and showed their deeds.

19. Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20. Thus through power from the Lord, the word grew and prevailed.

21. And after these things were ended, Paul purposed in the spirit, when he had passed through

Macedonia and Achaia, to go to Jerusalem, saying, Verily after I have been there, I must also see Rome.

22. And having sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; he himself stayed in Asia for a season.

23. And at that time there arose no small stir about that way.

24. For a certain *man* named Demetrius, a silversmith, which made shrines for Diana, brought no small gain unto the craftsmen;

25. Whom he called together with the workmen of like occupation, and said, Men, ye know that by this craft we have our wealth.

26. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and even her magnificence should be destroyed, whom all Asia and *the* world worshippeth.

28. And they having heard *these sayings*, and become full of wrath, they cried out, saying, Great *is* the Diana of *the* Ephesians.

29. And the city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with *one accord* into the theatre.

30. And when Paul would have entered in unto the people, the disciples suffered him not.

31. Though certain of the chief of Asia, which were his friends, sent unto him, they were desiring that he would not adventure himself into the theatre.

32. Because indeed others cried another thing: for the assembly was confused; and the more part knew not wherefore they were come together.

33. Then they together drew Alexander out of the multitude, by the Jews putting him forward. And Alexander having beckoned with the hand, he would have made his defence unto the people.

34. But when they knew that he was a Jew, all with one voice about two hours cried out, Great is the Diana of *the* Ephesians. Great is the Diana of *the* Ephesians.

35. And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of *the* Ephesians is a worshipper of the great Diana, even of the *image* which fell down from Jupiter?

36. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38. Wherefore indeed if Demetrius, and the craftsmen which are with him, hold to a charge, that they are arresting idlers, there are deputies: let them implead one another.

39. Or if ye enquire anything beyond, it shall be determined by the lawful assembly.

40. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41. And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1. And after the uproar was ceased, Paul called unto *him* the disciples, and exhorted *them*, and having embraced *them*, he departed for to go into Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3. And having abode three months by the Jews having laid in wait for him, being about to sail into Syria, he purposed to return through Macedonia.

4. And there accompanied him Sopater of colour, a Berean; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5. But these having gone before tarried for us at Troas.

6. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7. And upon the first *day* of the week, after our having come together to break bread, Paul preached unto them, being about to depart on

the morrow; and continued his speech until midnight.

8. And there were many lights in the upper chamber, where we were gathered together.

9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with the sleep, and fell down from the third loft, and was taken up dead.

10. Then Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11. And when he was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, then he departed.

12. And they brought the young man alive, and were not a little comforted.

13. And we having gone before into the ship sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14. And when he met with us at Assos, we took him in, and came to Mitylene.

15. And having sailed thence the next *day*, we came over against Chios; and in the evening we arrived at Samos; and the next *day* we came to Miletus.

16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem *the day of Pentecost*.

17. And from Miletus he sent to Ephesus, and called the presbyters of the church.

18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you the whole time,

19. Serving the Lord with all humility and tears, and temptations, which befel me by the lying in wait of the Jews :

20. *And* how I kept back nothing that it was profitable to have shewed you, or to have taught you publickly, or from house to house,

21. Testifying both to the Jews, and also to the Greeks, the repentance that exists with God, and the faith that exists with our Lord Jesus.

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there :

23. Save that the Holy Ghost witnesseth against me in relation to a city, saying that bonds and afflictions abide me.

24. But I make by none of these things the natural life dear unto myself, as I would finish my course, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace *vouchsafed to man.*

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom, shall see my face no more.

26. Wherefore I take you to record this day, that *I am* pure from the blood of all men.

7. For I have not shunned to declare unto you the counsel of God.

8. Take heed unto yourselves, and to all the church, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased by means of the blood that is his.

9. For I know, that after my departing shall vicious wolves enter in among you, not sparing the flock.

10. Also of you shall men arise, speaking perverse things, to draw away disciples after themselves.

11. Therefore watch, and remember, that during these years I ceased not to warn every one night and day with tears.

12. And now, I commend you to the Lord, and to the word of his grace, which is able to build you up, and give an inheritance to all them which have been justified.

13. I have coveted no man's silver, or gold, or apparel.

14. Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

15. I have shewed you all things, how that sojourning ye ought to support the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

16. And when he had thus spoken, he kneeled down, and prayed with them all.

37. And they all wept sore, and fell on neck, and kissed him.

38. Sorrowing most of all for the words which he spake, that they should see his face no more. they accompanied him unto the ship.

CHAPTER XXI.

1. And the ship that was to carry us to sea we were gotten from them, having run a short course, came unto Coos, and next unto Rhodes from thence unto Patara :

2. And finding a ship sailing over unto Phoenicia we went aboard, and set forth.

3. Then when we had discovered Cyprus, it on the left hand, and sailed into Syria, and down to Tyre : for there the ship was to unload our burden.

4. And finding disciples, we tarried with them seven days : who said to Paul through the brethren that he should not embark for Jerusalem.

5. And when we had accomplished those things we departed ; and they all brought us on our way, with wives and children, till we were out of the city : and we kneeled down on the shore and prayed.

6. And when we had taken our leave of them, we took ship ; and they returned again.

7. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren and abode with them one day.

8. And the next day we departed, and came

Cæsarea: and we entered into the house of Philip the evangelist, which was of the seven; and abode with him.

9. And the same man had four daughters, virgins, which did prophesy.

10. And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, This the Holy Ghost teaches the man whose girdle this is. So shall the Jews bind *him* at Jerusalem, and shall deliver *him* into the hands of the Gentiles.

12. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15. And after those days we took up our baggage, and went up to Jerusalem.

16. And there went with us also *certain* of the disciples of Cæsarea, and brought Mnason of Cyprus, an old disciple, with whom we should lodge.

17. And when we were come to Jerusalem, the brethren received *us* gladly.

18. For the *day* following Paul went with us unto James ; and all the presbyters were present.

19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20. And when they heard *it*, they glorified God, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe ; and they are all zealous of the law :

21. And they are informed of thee, that thou teachest the Jews, which are as differing from Gentiles entire Jews, to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22. Now what exists ? at all events they will hear that thou art come.

23. Do therefore this that we say to thee : We have four men which have a vow on them ;

24. Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads : and all may know that those things, whereof they were informed concerning thee, are nothing ; but *that* thou thyself also walkest orderly, and keepest the law.

25. As touching the Gentiles which believe, we have written, having judged to guard them against that actually offered to idols, even blood, or strangled *victims*, or fornication.

26. Then Paul took the men, and the next day purifying himself with them entered into the temple to signify the accomplishment of the days of purifi

cation, until that an offering should be offered for every one of them.

27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28. Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30. And all the city was moved, and a multitude of the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded *him* to be carried into the castle.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38. Then thou art not that Egyptian, which before these days madest an uproar, and leddest out into the wilderness the four thousand men of the Sicarii?

39. But Paul said, I am a man indeed *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

1. Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3. I am a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to a perfect manner after the father of law, being zealous toward God, as ye all are this day.

4. Who I followed this way unto death, binding and delivering into prisons both men and women.

5. As also the high priest doth bear me witness, and all the estate of the presbyters: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me saw indeed the light; but they heard not the voice of him that spake to me.

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13. Came unto me, and stood, and said unto me,

Brother Saul, receive thy sight. And the same hour I looked up upon him.

14. And he said, The God of your fathers hath chosen thee, that thou shouldest know his will, and see the Just One, and shouldest hear the voice of his mouth,

15. That thou shalt be his witness unto all men of what thou hast seen and heard.

16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, having been called by his name.

17. And it came to pass, that, when I was come again to Jerusalem, and after I prayed in the temple, I was in a trance ;

18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.

19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee ;

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting, and kept the raiment of them that slew him.

21. And he said unto me, Depart : for I will send thee far hence unto the Gentiles.

22. And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth : for it is not fit that he should live.

23. And as they cried out, and cast off *their* clothes, and threw dust into the air,

24. The chief captain commanded him to be brought into the castle, having promised that he should be examined by scourging; that he might know wherefore they cried so against him.

25. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26. When the centurion heard *that*, he went and told the chief captain, saying, what doest thou; for this man is a Roman.

27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I verily was *free* born.

29. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1. And Paul, earnestly beholding the council, said, Men *and* brethren, I have been governing in all good conscience for God unto this day.

2. Then the high priest Ananias commanded them that stood by him to smite him on the mouth.

3. Then said Paul unto him, God is about to smite thee, *thou* whited wall: for sittest thou to judge me after the law, but transgressing the law, thou commandest me to be smitten?

4. And they that stood by said, Revilest thou God's high priest?

5. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, That thou shalt not speak evil of a ruler of thy people.

6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, a son of a Pharisee: concerning hope indeed of a resurrection of the dead I am called in question.

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9. And there arose a great cry: and some of the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: and possibly a spirit or an angel hath spoken by him.

10. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring ~~him~~ into the castle.

11. And the night following the Lord stood by

n, and said, Be of good cheer, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

2. And when it was day, certain of the Jews gathered together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

3. And there were more than forty which had made this conspiracy,

4. Who came to the chief priests and presbyters, and said, We have bound ourselves under a great curse, if we will eat nothing until we have slain Paul.

5. Now therefore ye with the council signify to the chief captain that he bring him down unto you, though ye would enquire something more perfectly concerning him: and we, or ever he come, are ready to kill him.

6. Then Paul's sister's son having heard of their lying in wait, he went and entered into the castle, and told Paul.

7. And Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

8. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me, and bade me to bring this young man unto thee, who hath something to say unto thee.

9. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

10. And he said, Assuredly the Jews have agreed

to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21. But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

22. Then the chief captain sent away the young man, and charged *him*, *See thou* tell no man that thou has shewed these things to me.

23. And he called unto *him* two centurions, and said, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night ;

24. Also provide beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25. *I* having written a letter after this manner :

26. Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27. This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman.

28. And when I would have known the cause wherefore they accused him, I brought him forth into their council :

29. Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30. And when it was told me that there was a conspiracy against the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him.

31. Then the soldiers, as it was commanded them, took Paul, and brought *him* on account of the night into Antipatris.

32. And on the morrow they left the horsemen to go with him, and returned to the castle :

33. Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34. And when he had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia ;

35. I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER XXIV.

1. And after five days Ananias the high priest descended with certain presbyters, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2. And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, in every thing, and also everywhere ;

3. We accept *it*, most noble Felix, with all thankfulness.

4. But *in order not to move thee to anger by my*

tediousness, I interrupt *my narrative*, and pray thee that thou wouldest hear us of thy clemency in few words.

5. Because we have found this man *a pestilent fellow*, even a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes :

6 & 7. Who also hath gone about to profane the temple : whom indeed we took,

8. By examining of whom thyself thou mayest take knowledge of all these things, whereof we accuse him.

9. And the Jews also assented, saying that these things were so.

10. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as that thou art skilled, having been of many years a judge unto this nation, I do cheerfully answer for myself :

11. That thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13. Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets :

15. And have hope toward God, which they themselves also allow, that there shall be a resurrection both of the just and unjust.

16. On account of this do I exercise myself to have a conscience void of offence toward God, and toward men in everything.

17. And after many years having prepared alms for my nation, I came even with *the* offerings.

18. Whereupon certain Jews from Asia found me sacrificed in the temple, neither with multitude, nor with tumult.

19. Who ought to have been here before thee, and object, if they had ought against me.

20. Or else let these same *here* say, what evil they have found, they having placed me before the council,

21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22. Then Felix having more perfect knowledge *that* way, he deferred them, and said, When *yasias* the chief captain shall come down, I will show the uttermost of your matter.

23. Having commanded the centurion to be watchful of him, yet to *let him* have relaxation, and that he should forbid none of his acquaintance to minister unto him.

24. And after certain days, when Felix came with his own wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in the Dispensation of Jesus.

25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, For the present, go thy way; but when I have a convenient season, I will call for thee.

26. Moreover he hoped also that money should have been given him of Paul: wherefore he sent for him the oftener, and communed with him.

27. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews pleasure, left Paul bound.

CHAPTER XXV.

1. Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2. Then the high priests and the chiefs of the Jews informed him against Paul, and besought him,

3. And desired favour of him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5. Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6. Though having tarried among them not more than eight or ten days, he went down unto Cæsarea on the next day, sitting on the judgment seat, he commanded Paul to be brought.

7. And when he was come, the Jews which came down from Jerusalem stood round about, bringing many and grievous complaints, which they could not prove,

8. After he answered for himself, neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing.

9. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10. Then said Paul, I stand at Cæsar's judgment seat, I stand where I ought to be judged: to the Jews have I done no wrong, as indeed thou very well knowest.

11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar, unto Cæsar shalt thou go.

13. And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14. And when they had been there many days, Festus declared Paul's cause unto the king, saying, Here is a certain man left in bonds by Felix:

15. About whom, when I was at Jerusalem, the chief priests and the presbyters of the Jews informed me, desiring to have judgment against him.

16. To whom I answered, It is not the manner of the Romans to sentence any man, before that *he* which is accused have the accusers face to face, and have licence to answer for himself.

17. Therefore, when they were come hither, without any delay, in due order, I sat on the judgment seat, and commanded the man to be brought forth.

18. Against whom when the accusers stood up, they brought none accusation of such evil things as I supposed :

19. But had certain questions against him of their own superstition, even of one Jesus, which was dead, Whom Paul affirmed to be alive.

20. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22. Then Agrippa said unto Festus, I was wishing also myself to hear the man. To morrow, said he, thou shalt hear him.

23. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt

with me ; both at Jerusalem and *also* here crying that he ought not to live any longer.

25. But I found that he had committed nothing worthy of death ; even by his the Paul's having appealed to Augustus, I determined to send him.

26. Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

1. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself :

2. I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews :

3. Especially as thou art expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently.

4. My manner of life from my youth, which was at the first among my nation, know all the Jews ;

5. Even those in Jerusalem knew me from remote time, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6. And now I stand and am judged for the hope of the promise made of God unto our fathers :

7. Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope, O king, I am accused of the Jews.

8. Why should it be thought a thing incredible with you, that God should raise the dead ?

9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10. Wherefore I so did in Jerusalem, and many of the saints I shut up in prison, having received the authority from the chief priests ; even when they were put to death, I gave my voice against *them* :

11. And punishing them oft in every synagogues they were compelled to blaspheme ; and being exceedingly mad against them, I persecuted *the* even unto strange cities.

12. Whereupon as I went to Damascus with authority and commission from the chief priests,

13. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun shining round about me and them which journeyed with me.

14. And when we were all fallen to the earth I heard a voice saying unto me in the Hebrew tongue, Saul, Saul, why persecutest thou me ? *it* is hard for thee to kick against the pricks.

15. Then I said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest.

16. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness, both by what things thou shouldst know me, and by what things in the which I will appear in thee ;

17. Delivering thee from the people, and *from* the Gentiles, unto whom I send thee,

18. To open their eyes, in that they should turn from darkness to light, and from the power of the Satan unto God ; *and* that they should receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me.

19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision :

20. But shewed unto them of Damascus ; though first indeed at Jerusalem, and all the coast of Judæa, even to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21. For these causes the Jews caught me in the temple, and went about to kill *me*.

22. Having therefore obtained help of God, I continue unto this day, being witnessed both to small and great, (I saying none other things) even by what the prophets and Moses did say should come :

23. When the Christ was susceptible of suffering ; when he first, by a resurrection from the dead, should plainly declare a light unto both the people and the Gentiles.

24. And as he thus spake for himself, Festus said

with a loud voice, Paul, thou art beside thyself; thy great learning is thereby misused.

25. Then Paul said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom, I speak freely, verily I declare that none of these things are hidden from him; I do not use persuasion; for this thing was not done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30. Then the King rose up, even the governor, and Bernice, and they that sat with them:

31. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

1. And when it was determined that we should sail into Italy, then they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2. And entering into a ship of Adramyttium, we launched, meaning to sail unto the coasts of Asia; and Aristarchus, a Macedonian of Thessalonica, being with us.

3. And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave liberty unto his friends in his having been refreshed by attention to enjoy it.

4. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7. And when we had sailed sufficient days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone :

8. And, hardly passing it, came unto a place which is called fair havens; nigh whereunto was the city of Lasea.

9. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10. And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11. Nevertheless *the centurion* believed the master

and the owner of the ship, more than those things which were spoken by Paul.

12. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which* is an haven of Crete, and lieth *so as to be reached* by the south west or north west.

13. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing from Assos, they sailed close by Crete.

14. But not long after there arose against it a tempestuous wind, called Euroclydon.

15. And when the ship was caught, and could not bear up against the wind, we let *her* drive.

16. And running under a certain small island which is called Clauda, we had much work to come by the boat:

17. Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18. And we being exceedingly tossed with a tempest to the next *day*, they prepared to lighten the ship;

19. And the third *day* we cast out with our own hands the tackling of the ship.

20. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21. But after long abstinence Paul stood forth

in the midst of them, and said, Sirs, is it meet, not having obeyed me in having loosed from Crete, even to have escaped this harm and loss?

22. Yet now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23. For there stood by me this night an angel of the God, by whom I exist, and whom I serve,

24. Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath been propitiated by thee for all them that sail with thee.

25. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26. Howbeit we must be cast upon a certain island.

27. And when the fourteenth night was come of our being driven up and down in Adria, about midnight the shipmen deemed to steer to some country;

28. And having sounded, they found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have been expecting, and continued fasting, having taken nothing.

34. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36. Then were they all of good cheer, and they also took *some* meat.

37. And we were in all in the ship threescore and sixteen souls.

38. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, they committed *themselves* unto the sea, and having loosed the chains of the oars, and hoisted up the mainsail to the wind, they made toward shore.

41. And falling into a place, an isthmus, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence.

42. Then the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1. And when they were escaped, then we knew that the island was called Melita.

2. And the barbarous people shewed us no kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a male viper out of the heat, and fastened on his hand.

4. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, no doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5. Then Paul shook off the beast into the fire, and felt no harm.

6. But they that looked that he should have swollen, or fallen down dead suddenly: even after they had looked a great while, and saw no harm

come to him, they changed their minds, and said that he was a god.

7. Now in the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9. And when this was done, the rest which had diseases in the island, came, and were healed:

10. Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11. And after three months we departed in a ship which had wintered in the isle Alexandria, whose sign was Castor and Pollux.

12. And landing at Syracuse, we tarried *there* three days.

13. From thence having fetched a compass, we came to Rhegium: and after one day of south wind blowing, we came the next day to Puteoli:

14. Where we found brethren, and were desired by them to tarry seven days: and then we went toward Rome.

15. And from thence, brethren having heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16. And when we came to Rome, Paul was charged to dwell as pertaining to him with a soldier that kept him.

17. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, I having committed nothing against the people, or customs of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans.

18. Who, when they had examined me, would have let *me* go, because no cause of death existed by me.

19. But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20. For this cause therefore have I called for you, to see *you*, and to speak with *you*; because that for the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22. But we desire to hear of thee what thou thinkest: for verily as concerning this sect, we know that every where it is spoken against.

23. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded, testifying to the kingdom of God, and persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24. And some believed the things which he had spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken on. Thus he testified that well spake the Holy Ghost by Esaias the prophet unto your fathers,

26. Saying, Go in opposition to this people: I said as to hearing, ye shall hear, yet he shall not understand; and seeing ye shall see, yet ye shall not receive:

27. Because the heart of this people is gross, so they heard with their ears dully, and their eyes they closed; lest they should see with their eyes, and hear with *their* ears, and so understand with *their* heart, and be converted, and I should save them.

28 & 29. Be it known therefore unto you, that this salvation of God is sent unto the Gentiles, *that* they shall hear it.

30. And Paul dwelt two whole years in the hired house, and received all that came in unto him.

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbade him.

AN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE

TO THE ROMANS.

CHAPTER I.

1. Paul, a servant of Jesus Christ, called an apostle, having been separated unto a gospel of God.

2. (Which he promised afore by his prophets in holy writings,)

3. Concerning his Son which was made of the seed of David as to flesh ;

4. And which was declared *to be* a Son of God in power as to a spirit of holiness, by a resurrection from the dead of Jesus Christ our Lord :

5. By whom we have received grace and apostleship, for obedience concerning the faith of all the nations in relation to his name :

6. Among whom ye also are called after Jesus Christ,

7. With all that be in Rome beloved of God, *all*

that are called saints: Grace to you and peace from God our Father and Jesus Christ's Lord.

8. First indeed I thank my God in respect of Jesus Christ for you all, that your faith is spoken of throughout the whole world,

9. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you.

10. Always in my prayers *for you* making request, if by any means now at length I shall have a prosperous journey by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established ;

12. For that is to be comforted together with you by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you.

14. As indeed to the other Gentiles I am debtor, both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise.

15. So the thing desired by me also is to preach the gospel to you that are at Rome.

16. For I am not ashamed of the gospel: for it exists a power of God with respect to salvation to every one that believeth; to a Jew, and also to a Greek.

17. For therein is a justification of God revealed

of faith to faith : as it is written, The just shall live by faith.

18. And wrath by God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth *he reveals to them* in unrighteousness ;

19. Because that which is known of God is manifested to them ; and this hath shewed God unto them.

20. For the invisible things of him from the creation of the world, being considered in the things that are made, he is clearly seen, *even* his eternal power and Godhead ; to the end that they might be without excuse :

21. Because that, when they knew God, they glorified or were thankful not as to a God ; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24. Wherefore even God also gave them up to the lusts of their hearts with respect to uncleanness, that they might dishonour their bodies :

25. Whosoever changed the truth of God into the *just specified*, and worshipped and served the thing created more than He that has created, who is blessed for ever. Amen.

26. For this cause God gave them up unto vile

affections: for even their women did change the natural use into that which is against nature:

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving that recompence to them of their error which was meet.

28. And even as they did not choose to retain an acknowledgment of God, God gave them over to a reprobate mind, to do those things which are not fitting;

29. Being complete in all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenantbreakers, without natural affection, unmerciful:

32. Who acknowledging the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for to what thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2. And we are sure that the judgment of God is according to truth against them which commit such things.

1. Yet thou thinkest this, O man, that judgest
 in which do such things, and doest the same, that
 thou shalt escape the judgment of God.

2. But thou despisest the riches of his good-
 ness and forbearance and longsuffering; not per-
 ceiving that the goodness of God leadeth thee to
 repentance?

3. So then after thy hardness and impenitent
 heart, thou treasurest up unto thyself wrath against
 the day of wrath and revelation of righteous judgment
 of God;

4. Who will render to every man according to his
 deeds:

5. To them who by patient continuance in well-
 doing indeed seek for eternal life, glory and honour
 and immortality:

6. And to them that are contentious, or that do
 not obey the truth *that they know*, or that obey the
 unrighteousness *that they condemn*, indignation and
 wrath,

7. Tribulation and anguish to every soul of man
 that doeth the evil *just described*, of the Jew indeed
 also of the Gentile;

8. But glory, and honour, and peace, to every
 one that worketh the good *just described*, to the
 Jew first, also to the Gentile:

9. For there is no respect of persons with God.

10. For as many as without a law sinned irre-
 spective of law, even they shall perish: and as many
 as with a law sinned through law, they shall be
 judged;

13. For not the hearers of a law *are* just before God, but the doers of a law shall be justified.

14. For as Gentiles which have not an actual law by nature, should do the things contained in the law *requisite for justification*, these, having not an actual law, are a law unto themselves :

15. Which shew the work of the law written in their hearts, by their testifying by their conscience, and the reasonings between one another, accusing or else excusing ;

16. In the day when God shall judge the secrets of the men after my gospel by Christ, even Jesus.

17. And if thou art called a Jew, and retest on a law, and art exalted by God,

18. And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law ;

19. And hast confidence to be thyself a guide of the blind, a light of them which are in darkness,

20. An instructor of the foolish, a teacher of babes, having the form of the knowledge and of the truth *for so doing* in the law.

21. Yet thou which teachest another, thou teachest not thyself. Thou that preachest a man should not steal, thou dost steal.

22. Thou that sayest a man should not commit adultery, thou dost commit adultery. Thou that abhorrest idols, thou dost commit sacrilege ?

23. Thou that art exalted by a law, through breaking the law thou dishonourest God.

24. For the name of God is blasphemed by the Gentiles through you, as it is written.

25. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore if the uncircumcision keep the righteousness of the law, his uncircumcision with respect to circumcision shall not be counted.

27. Even the uncircumcision which is by nature, if it fulfil the law, shall judge thee, who by means of the letter and circumcision art a transgressor of the law.

28. For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29. But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in spirit, not in letter; whose praise *is* not of men, but of God.

CHAPTER III.

1. What advantage then hath the Jew? or what *is* the profit of the circumcision?

2. Much every way: chiefly indeed, because that *the* oracles of God were believed *by them*.

3. For what if some did not believe? their *unbelief* shall not make the faith of God without effect?

4. God forbid: yea, let God be true, though every man *becomes* a liar; as indeed it is written, That if thou shouldest have been declared just by thy sayings, verily thou shouldest overcome when thou art judged.

5. But if our righteousness commend the righteousness of God, how shall we say? God is unrighteous who bringeth *on us* the punishment (I speak as a man)

6. God forbid: for then how shall God judge the world?

7. Verily if the truth of God hath more abounded through my lie unto his glory; why yet am even judged to be a sinner?

8. And not *rather*, (as we be slanderously reported and as some affirm that we say,) We should do evil *we are charged with doing* that the good *sought* may come? the condemnation of who is just.

9. What excellence then have we? Not any: for we have before proved both Jews and all Gentiles that they are under sin;

10. As it is written, There is none righteous, and not one:

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are together become unprofitable; there is none that doeth goodness, no, not one.

13. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips,

14. Of whom, their mouth is full of cursing and bitterness:

15. Their feet are swift to shed blood.

16. Destruction and misery are in their ways:

17. And a way of peace have they not known :

18. No fear of God is before their eyes.

19. Now we know that what things soever the law saith to them who are under the law, it gives obedience, in order that every mouth should be stopped, and *being* liable to condemnation, all the world should come to God *for pardon*.

20. Because by works of law, every flesh shall not be justified in his sight : for by means of law there is an acknowledgment of sin.

21. But now *justification being* without law, justification by God has been made manifest, being witnessed by the law and the prophets ;

22. Even a justification by God through faith concerning Christ has been made manifest unto every one that believes : for there is no difference :

23. For all have sinned, and come short of the glory of God ;

24. Being justified as a gift by his grace through redemption that is in the Dispensation of the law :

25. Whom God hath set forth *to be* a propitiation through faith in his blood, to point out his justification by the remission of sins that had before been committed, through the forbearance of God ;

26. To point out, *I say*, at this time his justification : that he might be just, even justifying him which believeth in Jesus.

27. Where then is boasting excluded ? By what works ? Is it not indeed, by a law of faith.

28. Therefore we conclude that a man is justified by faith without the works of the law.

29. Otherwise *he is* the God of the Jews only; not also of the Gentiles; verily *he is*, of the Gentiles also:

30. Seeing *it is* one God, which will justify circumcision by faith, and uncircumcision through the faith.

31. Do we then make void law through the faith? God forbid: yea, we establish law.

CHAPTER IV.

1. How shall we then announce Abraham our forefather to have found *justification* as to flesh?

2. For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3. For what saith the scripture? Abraham believed God, and it was counted unto him unto justification.

4. Now to him that worketh is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned unto justification.

6. Even as David also describeth the blessedness of the man, unto whom God reckons justification without works,

7. *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8. Blessed *is* the man concerning whom Jehovah will not reckon sin.

9. *Cometh* this blessedness then upon the circum-

n *only*, or upon the uncircumcision also? for say that faith was reckoned to Abraham unto justification.

. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision,

. And he received the sign of circumcision, seal of the justification obtained through the faith of him that was uncircumcised) that he might be a father of all them that believe, through his being circumcised; that his method of justification might be reckoned unto them :

And a father of circumcision to them who are not of circumcision only, but who also walk in the steps of that faith of our father Abraham, *in* *he had* being *yet* uncircumcised.

. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through law, but through the justification of faith.

. For if they which are of law *be* heirs, the promise is made void, and the promise made of none effect :

. Because law worketh wrath : for where no law is, *there* can be no transgression.

. Therefore *justification is* of faith, that *it might* bring forth grace ; to the end the promise might be sure to the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; in whom is a father of us all,

. (As it is written, I have made thee a father of many nations,) before him whom he believed,

even God, who quickeneth the dead, and calleth those things which be not as though they were.

18. Who against hope, having hope, he believed, that he might become a father of many nations, according to that which was spoken, So shall thy seed be.

19. And being not weak in the faith, he regarded his own body now dead, being about an hundred years old, and the deadness of Sarah's womb :

20. Yet he staggered not at the promise of God through the unbelief *of others* ; but was strong in the faith, having ascribed glory to God ;

21. And been fully persuaded that, what he had promised, he was able also to perform.

22. Therefore it was reckoned to him unto justification.

23. Now it was not written for his sake alone, that it was reckoned to him ;

24. But for us also, to whom it shall be reckoned, if we believe on him that raised up Jesus our Lord from the dead ;

25. Who was delivered for our offences, and was raised again for our justification.

CHAPTER V.

1. Now having been justified by faith, we have peace with God through our Lord Jesus Christ :

2. By whom also we have the introduction into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only *have that*, but also *have glorying*

the tribulations *attendant on that state* : knowing
 t those tribulations worketh a patience ;

4. And that patience an experience ; and that
 erience a hope :

5. And that hope maketh not ashamed ; because
 love of God is shed abroad in our hearts by a
 rit freed from guilt which has been given unto

6. If truly Christ existing of us as yet weak, in
 time died on account of the ungodly.

7. For scarcely on account of right will any one
 yet peradventure on account of the good *pro-*
ad to the righteous, any one would even dare to die.

8. Now God commendeth his love unto us, that
 n we were yet sinners, Christ died on our
 unt.

9. Much more then, having been now justified by
 blood, we shall be saved through him from the
 h *we had incurred*.

10. For if, when we were enemies, we were recon-
 l to God by the death of his Son, much more,
 ng been reconciled, we shall be saved by his

11. And not only *so*, but shall be also rejoicing
 od through our Lord Jesus Christ, by whom
 we obtained the reconciliation.

12. For this reason. As by one man the *enmity*
ccount of sin entered into the world, and the
oral death by that enmity : and so this death
 ed upon all men, by *incurring* which all
 ed :

13. For previous to law sin was in the world: but sin is not reckoned when there is no law.

14. Nevertheless temporal death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a figure of him that was to come.

15. But not as the offence, so *is* the free gift. For if through the offence of one many died, much more the grace of God, and the gift by grace, *which is* by the one man, Jesus Christ, abounded unto many.

16. And not as *it was* by one having sinned, *so is* the gift: for the judgment *came* by one *offence* with respect to condemnation, but the free gift *freed* from many offences with respect to justification.

17. For if through one offence temporal death reigned by one *man*; much more they which receive the abundance of the grace and of the justification offered in this life, shall reign by the one *man* Jesus Christ.

18. Therefore then as by one offence with respect to all men *an effect attached* with respect to condemnation; even so by one justification with respect to all men *an effect attached* with respect to justification of life.

19. For as by one man's disobedience many were constituted sinful, so by the obedience of one shall many be constituted just.

20. Now law entered concealed, that the offence

might become more. But were the enmity became more, grace did much more abound :

21. That as the enmity did reign through temporal death, even so should grace reign through justification unto eternal life by Christ even Jesus our Lord.

CHAPTER VI.

1. Then what shall we say? we should continue that enmity, that grace may abound ?

2. God forbid. Whatsoever we were, we died to that enmity, how then shall we live any longer therein.

3. Verily ye do not remember, that whatsoever *we were*, we were baptized into Christ; into his death we were baptized,

4. Therefore we are buried as well as him by the baptism into that death: that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* his resurrection :

6. And this, remembering that our old man was crucified with *him*, that the body of the *enmity* on account of sin should have been destroyed, that henceforth we should not be a slave to that enmity.

7. For he that has died *with Christ* has been justified from that enmity.

8. And that if we died with Christ, we believe that we shall also have life as well as him :

9. Knowing that Christ having been raised from

the dead dieth no more: death hath no more dominion over him.

10. For on what account he died unto the *enmity on account of sin*, he died once: and on what account he liveth, he liveth unto God.

11. So also ye, reckon your state to be one dead indeed unto *enmity on account of sin*, and alive unto God in the Dispensation of Jesus.

12. Let not that enmity therefore reign in your mortal body, that ye should obey its desires.

13. Neither yield ye your members *as* instruments of unrighteousness unto that enmity: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14. For sin shall not have dominion over you: for ye are not under a law, but under grace.

15. But how can we sin, seeing we are not under a law, but under grace? It cannot be *impossible to do so*.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto justification?

17. Now God be thanked, though ye were servants of the *enmity on account of sin*, ye have obeyed from the heart; on account of which a form of doctrine was delivered unto you.

18. And having been set free from the *enmity on account of sin*, ye were made servants of the justification.

to speak after the manner of men as respects the enmity of your flesh :) so as ye yielded your members as servants to the unexpiation and the unholiness of man ; so now yield your members to the justification with respect to con-

For when ye were the servants of the enmity on account of sin, ye were free from maintaining the holiness of man.

What fruit had ye then in those things wherein ye are now ashamed ? for the end of those things is death.

But now having been made free from the law on account of sin, and having become servants of God, have your fruit in consecration to reconciliation of life, and the end everlasting life.

For the wages of the enmity on account of sin is death ; but the gift of God is eternal life through Jesus our Lord.

CHAPTER VII.

Forasmuch as ye do not consider, brethren, (for with a free conscience of law I speak,) that the law hath dominion over the man that is under it as long as it

as the woman which hath an husband is bound by the law to her husband so long as he liveth ; but if the husband should have died, she is free from the law concerning her husband.

Even so, then, if, while her husband liveth, she be joined to another man, she shall be called an adulteress : but if her husband should have died, she

is free from that law ; so that she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, even ye also were put to death to the law by the body of the Christ ; that ye should be married to another, *even* to him who has been raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the suffering through the sins which were by the law *incurred*, did work in our members to bring forth fruit unto death.

6. But now we are let slip from the law, ~~we~~ having died to what we were held, that we should serve in newness of spirit, and not *in* the oldness of the letter.

7. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known the *enmity on account of* sin, but by law : for even I had not known the desire *of evil to have this effect*, except the law had said, Thou shalt not covet.

8. But the *enmity on account of* sin, taking advantage of the commandment, perfected in me every eager desire. For without law sin *is* dead.

9. For I was alive without law once : but when the commandment came, sin revived, and I died.

10. And the commandment, which *led* to life, I found *to be* unto death.

11. For the *enmity on account of* sin, taking advantage of the commandment, deceived me, and by it slew me.

12. Wherefore the verily law *is* holy, and the commandment holy, and just, and good.

13. Was then that which is good made death unto me? God forbid. But the *enmity on account of* sin, that sin should be made apparent, by that which is good working death in me; that the *enmity on account of* sin, through the commandment might become exceeding sinful.

14. For we know that the law is spiritual: but I am fleshly, having been sold under the *enmity on account of* sin.

15. For that which I do I allow not: for not what I would, that do I; but what I hate, that I do.

16. If then I do that which I would not, I consent unto the law that *it* is good.

17. For now it is not even I that do it, but sin that dwelleth in me ;

18. For I know that in me (that is, in my flesh,) dwelleth no advantage: for the *power* to desire is present with me; but the *power* to perform that which is good, where is *it*.

19. For not what I would I effect, *namely*, good: but what I would not, that I bring about,

20. Now if what I do not desire that I effect, it is not I that do it, but sin that dwelleth in me.

21. I find indeed the law that desires in me to effect the good, that in me it lies near the evil.

22. For I delight in the law of the mind after the inward man :

23. But I see another law in my members, war-

ring against the law of my mind, and bringing me into captivity to the law of the *enmity on account of sin* which is in my members.

24. Wretched am I as a man ! who shall deliver me from the body of this death ?

25. I thank God through Jesus Christ our Lord. For verily indeed with the mind I myself serve a law approved of God ; but with the flesh a law productive of sin.

CHAPTER VIII.

1. *There is* therefore now condemnation for nothing to them which are in the Dispensation of Jesus.

2. For the law of the spirit of the life in the Dispensation of Jesus sets thee free from the law concerning the *enmity on account of sin* and temporal death.

3. For in what the law wanted power, in that it was weak through the flesh, God having sent his own Son in the likeness of sinful flesh, and concerning sin, condemned the *enmity on account of sin* to the flesh :

4. That the justification of the law might be completed by us, who walk not after the flesh, but after the spirit.

5. For they that are after the flesh esteem the things of the flesh ; but they that are after the spirit the things of the spirit.

6. And the esteem of the flesh is death ; but the esteem of the spirit is life and peace.

7. Because the esteem of the flesh is *enmity*

against God : for it is not subject to the law of God, indeed it is not even possible it can be.

8. So then they that exist after the flesh cannot please God.

9. But ye are not after the flesh, but after the spirit, if so be that a spirit accepted of God dwell in you. Now if any man have not a spirit accepted of Christ, he is none of his.

10. And if Christ *be* in you, the indeed body *will be* dead because of sin ; but the spirit *will have* life because of justification.

11. But if the spirit *accepted* of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies on account of a spirit *accepted* of him that dwelleth in you.

12. Therefore indeed, brethren, we are not debtors by the flesh to live after that that is after the flesh.

13. For if ye should live after the flesh, ye shall die : but if ye through the spirit do mortify the deeds of the body, ye shall live.

14. For as many as are led by a spirit accepted of God, they are sons of God.

15. For ye did not receive a spirit of bondage again to fear ; but ye did receive a spirit of adoption, whereby we cry, Abba, the Father.

16. The spirit of adoption itself beareth witness to our spirit, that we are children of God :

17. And if children, then heirs ; heirs indeed of God ; even joint-heirs with Christ, if so be we

suffer together, in order that we may be also glorified together.

18. For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed to us.

19. For the earnest expectation of the creature waiteth the manifestation of the sons of God.

20. For the creature was made subject to the vanity of *expectation*, not willingly, but by means of him who hath subjected *it* by a hope,

21. That even the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only *as creatures*, but those also which have the firstfruits of the spirit, even we ourselves groan in relation to ourselves for adoption, awaiting the redemption of our body.

24. For we were saved *only* as far as the hope of *attaining it*. Now hope that is seen is not hope: for what a man seeth, why doth he yet hope for *it*?

25. But if we hope for that we see not, by means of patience we wait for *it*.

26. And thus also the spirit of *patience* helpeth with our want of strength: for we know not what we should pray for as necessary: but the spirit of *patience* itself maketh intercession with silent groanings.

27. And he that searcheth the hearts hath ac-

pledged what is the mind of the spirit of *patience*, use it maketh intercession for the saints according to *the will of God*.

. For we know that all things God worketh for good to them that love God, to them are after *his design* existing called.

. Because whom he did appoint *to be so designed*, he also did define *to be persons* having forms the image of his Son, that he might be a first-among many brethren.

. So whom he did define, them he also called : whom he called, them he also justified : and as he justified, them he also glorified.

. What shall we then say to these things? If *be* for us, who *can be* against us?

. He that spared not his own Son, but delivered him up for us all, how shall he not with also freely give us the all things we really need?

. Who shall lay anything to the charge of the elect? *It is God* that justifieth.

. Who is he that condemneth? *It is Christ* died, yea rather, having been raised again, who is at the right hand of God, who so intercedes for us.

. Who shall separate us from the love of God which is in the Dispensation of Jesus? *shall* tribulation, or distress, or persecution, or famine, or coldness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Yet in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

39. Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in the Dispensation of Jesus through our Lord.

CHAPTER IX.

1. I say the truth, in the Dispensation of Jesus I feign not my conscience bearing me witness in a spirit holy.

2. For I have great heaviness and continual sorrow in my heart.

3. For I was myself desiring accursed to excommunicate from the Christ for my brethren, my kinsmen according to the flesh :

4. Whatsoever *they are*, they are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ;

5. Whose *are* the fathers, and of whom as concerning the flesh the Christ *came*, he that is over all, a God blessed for ever. Amen.

6. Yet not *so pertaineth* as though the word of God hath failed *by their national rejection*. If they *are* not all Israel, which are of Israel :

7. Neither, because they are the seed of Abraham, *are they* all children : even in relation to Isaac God said, he alone shall thy seed be called.

That is, They which are the children of the promise, these *are* not the children of God: but the children of the promise are counted for the seed.

For this word of promise *exists*; At this time I come, and Sarah shall have a son.

1. And not only *in this case*; but also when Rebecca had conceived at one period *twins* by our father Isaac;

1. (For *the children* being not yet born, neither having done any good or evil, that the purpose of election might stand, not of works, of him that calleth;)

2. It was said unto her, The elder shall serve the younger.

3. According as it is written, Jacob have I loved, Esau have I hated.

4. What shall we say then? *Is it* unrighteous in God to do so? God forbid.

5. For he saith to Moses, I will have mercy on whomsoever I may have mercy, and I will have compassion on whomsoever I may have compassion.

6. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

7. And so the scripture saith in relation to Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that thy name might be declared throughout all the earth.

8. Therefore hath he mercy on whom he will have mercy, and whom he will he treats harshly.

9. Thou wilt say then unto me, Why doth he find fault? *For who* hath resisted his will?

20. Nay but, O man, who art thou that repliest against God? The thing formed shall not say to him that formed it. Why hast thou made me thus?

21. Or the potter hath not power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. Now if God, willing to shew the wrath *sin* *incurs*, and to make his power known, endured with much longsuffering vessels of wrath fitted to destruction :

23. That he might make known the riches of his glory to vessels of mercy, which he had afore ordained for glory,

24. Of whom even he did call us, not of the Jews only, but also of the Gentiles?

25. Even as he saith also in Osee, I will call them my people, which were not my people; and her beloved which was not beloved.

26. And it shall come to pass, *that* in the place where it was said, Ye *are* not my people; there shall they be called children of the living God.

27. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved :

28. For terminating and abridging my discourse, *I will only add*, because the Lord shall effect upon the earth,

29. Even as Esaias hath announced, Except Jehovah of Sabaoth had left us a seed, we probably had been as Sodoma, and been made like unto Gomorrha.

30. And why? We will state. Because the Gentiles, which sought not after justification, attained justification, even justification on account of faith.

31. And Israel, which sought after a law for justification, hath not attained to a law.

32. Wherefore? Because *they sought it* not by faith, but as *obtained* by works. For they stumbled at the stumbling-stone *foretold*;

33. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: but he that believeth on it shall not be ashamed.

CHAPTER X.

1. Brethren, my heart's desire and prayer to God for them is for *their* deliverance.

2. For I bear them record that they have a zeal of God, but not according to knowledge.

3. For they being ignorant of God's justification, and desiring to establish the private, have not submitted themselves unto the justification of God.

4. For Christ is an end of law for justification to every one that believeth.

5. For Moses describeth the justification which is of law, That the man which hath done it shall *continue to live by doing it*.

6. But the justification which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that *virtually* is, to bring Christ down *from above* :)

7. Or, Who shall descend into the deep? (that *virtually* is, to transport Christ from the dead.)

8. But what saith it? Nigh thee: The thing uttered is in thy mouth, and in thy heart: This the thing uttered concerning the faith which we preach is;

9. For if thou shalt confess with thy mouth that Jesus is a Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be delivered *from alienation to God in this world.*

10. For that is believed with the heart for justification; and is confessed with the mouth for that deliverance.

11. And the scripture saith, Whosoever believeth on him shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13. For whosoever shall call upon the name of Jehovah shall be saved.

14. But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without *a thing* being made publicly known?

15. And how shall they have such a thing, except they be sent such? as it is written, How beautiful are the feet of them that preach glad tidings of good things!

16. Notwithstanding all did not obey the gospel. For Esaias saith, Lord, who hath believed our report?

17. So then the faith *referred to cometh* by hearing, and the hearing by the word of Christ.

18. Nevertheless I do not say, They have not heard. Verily, their sound went into all the earth, and their words unto the ends of the world.

19. Indeed I do not say, Israel did not know. First Moses saith, I will provoke you to jealousy by *them that are* not a nation, *and* by a foolish nation I will anger you.

20. And Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21. And to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

1. Nevertheless I say, God hath not cast away his people. God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2. God hath not cast away his people which he foreappointed *to be so called*. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel,

3. Lord, they have killed thy prophets, digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the Divine answer unto him? I have reserved to myself seven thousand men, all of whom have not bowed a knee to *the image of Baal*.

5. Even so also at this present time a remnant according to election by grace has existence.

6. And if by grace, then *is it* not on account of works : otherwise the grace *shewn* is not in that case grace. And if *it be* by works, then is it not grace *that does it* : otherwise the work *effected* does not exhibit grace.

7. Therefore what Israel covets, this it hath not obtained ; but the election hath obtained it, and the rest were hardened.

8. (According as it is written, God hath given them a spirit of slumber, eyes that they might not see, and ears that they might not hear unto this day.)

9. Even David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them :

10. Let their eyes be darkened, that they may not see, and bow down their back alway.

11. But I do not say, they stumbled that they should perish. God forbid : but I say, that through their fall the deliverance *is come* unto the Gentiles, that the Jews should have inspired emulation.

12. For if the fall of them *added* riches to the world, and the diminishing of them riches to the Gentiles ; how much more their fulness ?

13. Yea, I say to you the Gentiles, For indeed inasmuch as I am an apostle of Gentiles, I magnify mine office :

14. If by any means I may provoke to emulation

them which are my flesh, and may save some of them.

15. For if the casting away of them *be* a reconciling of the world, what *shall any other kind of receiving be*, but a withholding of life from the dead?

16. For if the firstfruit *be* holy, the lump *is also holy*: and if the root *be* holy, so *are* the branches.

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and thou thyself partakest by the root of the fatness of the olive tree;

18. Boast not against the branches: Verily if thou dost boast, thou sustainest not the root, though the root *dost sustain* thee.

19. But thou wilt say, The branches were broken off, that I might be grafted in.

20. Well; because of the unbelief *of God* they were broken off, and thou standest through the belief *of God*. Be not highminded, but be intimidated.

21. For if the God of the natural branches spared not himself, then no doubt he should not spare himself concerning thee.

22. Behold therefore the goodness and severity of God: toward them which fell, severity; but toward thee, goodness from God, if thou continue in the goodness: otherwise thou also shalt be cut off.

23. *And they also, if they abide not still in their*

unbelief, shall be grafted in : for God is able to graft them in again.

24. For if thou, as to nature, wert cut out of a wild olive tree, and contrary to nature, wert grafted into a good olive tree : how much more shall they which be the natural *branches*, be grafted into their own olive tree ?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be provoked against yourselves ; that hardness of heart hath happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob :

27. And this *shall be* to them the covenant which I made with me, when I should have taken away their sins.

28. As concerning the gospel, *they are* enemies on your account : but as concerning the election, *they are* beloved on the fathers account.

29. For the gifts and calling of God are irrevocable.

30. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief.

31. Even so have these also now not believed in your mercy, that they also should obtain mercy through mercy.

32. For God hath shut up all on account of their unbelief, that he might have mercy upon all.

33. O depth of riches and of wisdom and of knowledge of God therein ! how undiscoverable by

vestigation *are* his judgments, and his ways past finding out !

34. For who hath known the mind of Jehovah ? or who hath been his counsellor ?

35. Or who hath first given to him, and it shall be given back unto him ?

36. That of him, and through him, and to him, the all things *exist* in it, *even* the glory for ever. Amen.

CHAPTER XII.

1. I beseech you therefore, brethren, on account of the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2. And be not conformed to this age : but be ye transformed in the renewing of the mind, that ye may prove what is the good, and acceptable, and perfect, will of God.

3. For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think ; but to think, what every man should esteem sound, that God hath divided the measure of faith.

4. [For as we have many members in one body, and all members have not the same office :

5. So we, *being* many, are as a body in Christ, even *a body* that makes us members one of another.]

6. Even when we have gifts, we differ as to the grace that is given to us, whether prophecy, as to the proportion of faith ;

7. Or a ministry, in the thing ministered : or he that teacheth, in the doctrine he teaches ;

8. Or he that exhorteth, in the exhortation: he that giveth, in simplicity *in doing it*; he that ruleth, in diligence; he that sheweth mercy, in cheerfulness;

9. We *differ* also in the love without dissimulation in *shewing mercy*; in abhorring the evil *that excludes it*; in being united by the good in the brotherly love for each other *that it enjoins*;

10. In warmth of affection for the honor of others *that it promotes*; in preparing the way for others *to obtain it*;

11. In being not slothful in the eagerness *to do it*; in being fervent in the spirit *to do it*; in serving the Lord *in doing it*;

12. In rejoicing in the hope *of doing it*; in holding out under the anguish *of not effecting it*; in continuing instant in the prayer *for success*;

13. In participating in the privations of the saints *that do not succeed*; in pursuing the love *that produces mercy* to strangers.

14. Bless them which impel you, [bless, and curse not *them which impel you.*]

15. To rejoice with them that do rejoice *in relation to mercy*, or to weep with them that weep *in relation to the same*.

16. The thing *appointed therein* desiring for one another; not the high things *therein*, but each being made humble by the low. Be not wise against yourselves *therein*.

17. Thus recompensing to no man evil for evil

rein; attending ourselves to things honest in the
e of all men *therein*.

8. If it be possible, as much as lieth in you,
to live peaceably with all men *therein*.

9. Not avenging yourselves *therein*, dearly be-
d; indeed give place unto the wrath *you may*
ite: for it is written, Vengeance is mine; I will
ay, saith Jehovah.

10. Therefore if thine enemy *in this matter* hun-
feed him; if he thirst, give him drink: for in so
ing thou shalt heap coals of fire on his head.

11. Be not overcome by the evil *done to you in*
matter, but overcome by the good *you do* that

CHAPTER XIII.

. Let every soul be subject *in this matter* unto
er powers. For there is no power *in it* unless
e of God: those that do exist *in it* are ordained
od.

Whosoever therefore resisteth this power, re-
th the ordinance of God: and they that resist
l receive condemnation among themselves.

For the rulers *exercising this power* are not a
or to the good work of *endurance of wrong*, but
ie evil of *revenge*. Wilt thou then not be afraid
is power? do the good *work*, and thou shalt have
ie of the same:

For it is a minister of God to thee with respect
ood things. But if thou shouldst do the evil
tempted by revenge, be afraid; for it beareth not
sword in vain: for it is a minister of God, a

revenger to *execute* wrath upon him that doeth the evil *prompted by revenge*.

5. Wherefore *ye* must needs be subject, not only on account of *avoiding* its wrath, but also on account of *what* the conscience *prescribes*.

6. For for this cause also *ye* pay tribute: so they are God's ministers in enforcing this very thing.

7. Render to all their dues: the tribute to whom the tribute *is due*; the custom to whom the custom; the fear to whom the fear; the honour to whom the honour.

8. Owe no man anything *in such respects*, but to love one another: for he that loveth another hath fulfilled the law *relating to others*.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if *there be* any other commandment *on this subject* in this record, it is briefly this, Thou shalt love thy neighbour as thyself.

10. This love worketh no ill to his neighbour: therefore this love *is* a fulfilling of the law *on this subject*.

11. Yet this *fulfilling*, knowing the time fixed, that even now *it is* high time to have been awakened out of sleep: because now *is* our deliverance more easily obtained than when we believed *in the obtaining of it by law*.

12. The night *of dependence on law for justification* is far spent, the day *of Christianity* is at hand: we should therefore cast off the works of the darkness *of that night*, and put on the armour of the light *of that day*.

13. We should walk becomingly, as *is usual* in the lay; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. But put ye yourselves on the Christ even *Jesus*, and make not foreknowledge of the flesh to fulfil the lusts *thereof*.

CHAPTER XIV.

1. Him that is weak in the faith receive ye, *but* not to doubtful disputations.

2. One believeth that he may eat all things: another, who is weak, eateth herbs.

3. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4. Who art thou that judgest another man's servant? by his own master's *power* he standeth, otherwise he falleth. But he shall be holden up: for the Lord is able to hold him up.

5. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6. He that regardeth the day, regardeth *it* unto Jehovah; and he that eateth, eateth to Jehovah, for giveth God thanks; and he that eateth not to Jehovah, he eateth not, yet he giveth God thanks.

7. For none of us liveth to himself, and none *of us* liveth to himself.

8. For whether we live for the Lord; or whether we die, we die for the Lord: whether we live therefore, or die, we are the Lord's.

9. For to this end Christ died, and revived, that

he might be *to man* Lord both of the dead and living.

10. Then why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all ourselves stand before the judgment seat of God.

11. For it is written, *I reveal that* I live, saith Jehovah, that every knee shall bow to me, and every tongue shall confess concerning itself to God.

12. So then every one of us shall give account of himself.

13. We should not therefore judge one another any more: so judge this rather, that no man put an occasion to fall in *his* brother's way.

14. (I know, and have been persuaded by the Lord of Jesus, that *there is* nothing unclean of itself, except to him that esteemeth any thing to be unclean, to him *it is* unclean.)

15. For if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, on account of whom Christ died.

16. Let not then your good be a cause of evil:

17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy after a spirit holy.

18. For he that in these things serveth the Christ *is* acceptable to God, and in highly esteemed *actions*, to the men *after* God.

19. We therefore follow after the things which make for this peace, and the things wherewith that *peace* may exist by others.

20. For meat destroy not the work of God. All

things indeed *are* pure; but *it is* evil for that man who eateth with an impediment.

21. *It is* good neither to eat flesh, nor to drink wine, nor *to effect any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22. What faith thou hast of thyself, have in the sight of God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23. As he that doubted has been condemned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please *his* neighbour for *his* good to edification.

3. For even the Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4. And all things whatsoever were written for our learning, they were written, that we through the patience and the comfort recorded in the scriptures might have the hope of the comfort *they record*.

5. Assuredly the God of that patience and comfort may have granted you to be likeminded one toward another in Christ even Jesus:

6. That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7. Wherefore receive ye one another, as the Church also received us to the glory of God.

8. For I declare that Christ was a minister of circumcision for the truth of God,¹ to confirm promises *made* unto the fathers :

9. And that the Gentiles might glorify God *his* mercy ; as it is written, For this cause I openly acknowledge thee to the Gentiles, and unto thy name.

10. And again it is said, Rejoice, ye Gentiles with his people.

11. And again it is said, Praise the Lord, all Gentiles ; and laud him all ye people.

12. And again, Esaias saith, There shall be a root of Jesse, and he that is raised up to reign over Gentiles ; in him shall the Gentiles trust.

13. So the God of that hope, may have completely filled you with all joy and peace in requiring you to believe in the hope, with conviction and a spirit Holy.

14. Even I myself also have been persuaded concerning you, my brethren, that ye also are satisfied of goodness *therein*, ye having been filled with the knowledge *we have respecting it*, being able to admonish one another.

15. And more boldly *acting*, I have written to you, partly as putting you in mind, on account of the grace that has been given to me of God,

16. That I should be a minister of Christ Jesus, ministering the gospel of God, that offering up of the Gentiles might be acceptable

ing been sanctified by a spirit freed from t.

7. I have therefore the glorying that exists in Dispensation of Jesus, things which exist before l.

8. For I dare not speak of any of those things ch Christ hath not wrought through my com- ds for the hearing of the Gentiles in word and l.

9. By mighty signs and wonders, by supernatural er; so that from Jerusalem, and round about o Illyricum, I have fully preached the gospel erving the Christ.

10. And thus I am ambitious to preach the gos- not where Christ was named, in order that I ld not build upon another man's foundation :

1. But as it is written, To whom he was not en of, they shall see : and they that have not d shall understand.

2. On which account also I have oftentimes been h hindered from coming to you.

3. But now having no more place in these s, and having a great desire these many years ome unto you whensoever I take my journey Spain.

4. For I trust to see you in my journey, and e brought on my way thitherward by you, if first through a part of you filled with your company.

5. But now I go unto Jerusalem to minister unto saints.

6. For it hath pleased them of Macedonia and

Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27. It hath pleased them verily ; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in temporal things.

28. When therefore I have performed this, and have sealed this fruit, I will come by you into Spain.

29. And I have perceived, that when I come unto you I shall come with a fulness of blessing after Christ.

30. Yet I beseech you, for the Lord Jesus Christ's sake, and for the love of the spirit's *freedom from guilt*, that ye strive together with me in *your* prayers to God for me ;

31. That I may be delivered from them that do not believe in Judæa ; and that my service which *I have* for Jerusalem may be accepted of the saints ;

32. That I may come unto you with joy by the will of the Lord of Jesus.

33. Then the God of the peace *attending such joy shall be* with you all. Amen.

CHAPTER XVI.

1. Now I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

2. That ye receive her in Jehovah, as is due to the saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3. Greet Priscilla and Aquila my helpers in the Dispensation of Jesus :

4. Who have for my life laid down their own necks : unto whom not only I give thanks, but also the churches of the Gentiles.

5. And *greet* the church that exists by their house. Salute my wellbeloved Epænetus, who is a firstfruit of Achaia unto Christ.

6. Greet Mary, who bestowed much labour on us.

7. Salute Andronicus and Junia, my kinsmen and fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias the beloved in Jehovah.

9. Salute Urbane, our helper in Christ, and my beloved.

10. Salute Apelles the approved in Christ. Salute them which are after the Aristobulus.

11. Salute Herodion my kinsman. Greet them that be after the Narcissus which are in Jehovah.

12. Salute Tryphena and Tryphosa, who labour in Jehovah. Salute the beloved Persis which laboured much in Jehovah.

13. Salute Rufus the chosen in Jehovah, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with an holy kiss. All churches of the Christ salute you.

17. Now I beseech you, brethren, mark them which cause the divisions and stumblingblocks to

the doctrine which ye have pursued; and av
them.

18. For they that are such serve not our L
Christ, but their own belly; and by their g
and fair speeches, they deceive the hearts of
simple.

19. And your obedience is come abroad unto
men. I am glad therefore on your behalf: ye
would have you to be wise unto that which is g
and simple concerning that which is evil.

20. Then the God of the peace *thus derived* s
bruise Satan under your feet shortly. The grac
our Lord Jesus Christ *be* with you.

21. Timotheus the workfellow, and Lucius,
Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, who wrote *this* epistle in Jeho
salute you.

23. Gaius the host of me and of the whole chu
saluteth you. Erastus the chamberlain of the
saluteth you, and Quartus the brother.

24 & 25. So then *it is* with him that is of po
to stablsh you in my gospel and the preaching
Jesus Christ, by a revelation of a mystery wh
has been kept secret since time began,

26. But now is made manifest, even by writi
of prophets, according to a commandment of
everlasting God, for obedience of faith by all nati
after *his* having been acknowledged an only
God through Christ even Jesus,

27. *That* the glory of *this establishment* exists
ever. Amen.

AN ENGLISH VERSION
OF THE
FIRST EPISTLE OF PAUL THE
APOSTLE TO THE CORINTHIANS.

CHAPTER I.

1. Paul, called an apostle of Christ even Jesus with approbation of God, and Sosthenes the brother to a church of God,

2. *We* having been sanctified in the Dispensation of Jesus to that *church* which is at Corinth, called saints, with all that in every place are called by the name of Jesus Christ our Lord by them and by us :

3. Grace *be* unto you, and peace, from God our Father and Jesus Christ's Lord.

4. I thank God always on your behalf, for the grace of God which is given you in the Dispensation of Jesus ;

5. That in every thing ye are enriched in it, in every promise, and *in* everything known ;

6. Just as the testimony concerning Christ, it was confirmed to you,

7. So as ye come not behind; as to not waiting for the coming of our Lord Jesus Christ

8. Who assuredly will confirm you at the *as to your being* blameless in the day of our Jesus.

9. God *is* faithful, in relation to whom ye called into fellowship by his Son Jesus Christ Lord.

10. So I style you, brethren, on account name of our Lord Jesus Christ, that ye all style *each other* the same, and *that* there be no divisions among you; Even *as men* been restored to the same mind *respecting present*, and to the same design *respecting future*.

11. For it hath been declared unto me of ye brethren, by them *which are of the house* of that there are contentions among you.

12. Even this I say, that every one of you I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13. Is the Christ divided? Paul was not crucified for you; nor were ye baptized in the name of Paul.

14. I am thankful that I baptized none of you but Crispus and Gaius,

15. Lest any should say that ye were baptized in mine own name.

16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

7. For the Christ sent me not to baptize, but preach the gospel: not with wisdom of words, the cross of the Christ should be made of none *at to the ignorant.*

8. So the preaching of the cross is to them indeed perish foolishness; but unto us which saved it exhibits a power of God.

9. As it is written, I will not require *for salvation* the wisdom of the wise, and I will bring nothing *in its attainment* the understanding of prudent.

10. Where *in its attainment* is a wise man *re- ed?* where a scribe? where a disputer of this world? hath not God made foolish *in this respect* wisdom of this world?

11. For since indeed *in accordance with* the wisdom of God, the world through that wisdom knew not God, it pleased God through the foolishness of his proclamation *as to cause and effect*, to save them that believe.

12. Since indeed even the Jews require a sign, and God's servant, and the Greeks seek wisdom *of him:*

13. But we preach Christ's having been crucified; preach therein unto the Jews indeed a stumbling-block, and unto the Greeks foolishness;

14. Yet we preach therein unto them which are foolish, both Jews and Greeks, Christ's power from God *in effecting*, and wisdom from God *in having obtained such a salvation.*

15. Because the foolishness of God is wiser than

men; and the weakness of God is stronger than men.

26. So behold your calling, brethren, because *there are* not many wise men after the flesh, not many mighty, not many noble *to direct you to it*:

27. Indeed God hath chosen the foolish things of the world that he should confound the wise; and God hath chosen the weak things of the world that he should confound the things which are mighty;

28. And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, that he should bring to nought things that are:

29. That not every flesh should glory in his presence.

30. So by him ye exist in the Dispensation of Jesus, who pertaining to God is made unto us wisdom, righteousness and also sanctification and redemption:

31. That, according as it is written, He that glorieth in Jehovah, let him glory.

CHAPTER II.

1. And so I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2. For I determined not to know any thing among you, save Jesus Christ, and his having been crucified.

3. Even I was with you in weakness, and in fear, and in much trembling;

And my speech and my preaching *was* not in persuasive words of wisdom, but with demonstration of a spirit and power :

That your faith should not stand on man's wisdom, but on power from God.

Notwithstanding we speak wisdom in the estimation of them that are perfect : but not wisdom *of* the estimation of this age, nor of the princes of this age, that come to nought :

Yet we speak wisdom from God as to a mystery which has been hidden, which God ordained before all ages for our glory :

Which none of the princes of this age knew : had they known *it*, they probably would not have crucified the Lord of the glory *of it*.

Wherefore as it is written, What things eye hath not seen, nor ear heard, even it hath not entered into the heart of man, the things which God hath prepared for them that love him.

For God hath revealed *them* unto us by the Spirit : and the Spirit searcheth all things, even the things of God.

For what man knoweth the things of any man, save the spirit of that man which is in him ? so the things of God knoweth no one, but the Spirit of God.

And so we did not receive the spirit of the world, but the spirit which is from God ; that we might know the things that are freely given to us of God.

Which things also we speak not by means

learned through man's wisdom in words, but by means learned through a spirit's *wisdom* in spiritual *methods*, spiritual things uniting together.

14. Indeed a natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned.

15. But he that is spiritual judgeth all things, and so he himself is judged of no man *incompetent to decide*.

16. For he who hath known the mind of Jehovah, who can instruct him ? And we have the mind of Jehovah.

CHAPTER III.

1. Yet I, brethren, could not speak unto you as unto spiritual, but as unto natural *men*, even as unto babes in Christ.

2. I have fed you with milk, and not with meat : for hitherto ye were not able *to bear it*, and neither now are ye able.

3. For ye are yet natural *men* : for whereas *there is* among you envying and strife, are ye not natural, and walk as men ?

4. For while any one saith, I am of Paul ; and another, I *am* of Apollos ; ye are not men *but babes* ?

5. For what is Apollos, and what is Paul : ministers by whom ye believed even in everything as the Lord did appoint ?

6. I did plant, Apollos did water ; but God was causing increase.

So then neither is he that planteth any thing, nor he that watereth; but God that causeth increase:

And he that planteth and he that watereth shall both be made manifest: yet each man shall receive his own reward according to his own labour.

Because we are fellow labourers with God: the ground cultivated for God, a building for

1. According to the grace of God which is given me; as a wise masterbuilder, I have laid a foundation, and another buildeth thereon. But each of us take heed how he buildeth thereupon.

2. For other foundation can no one lay than is laid, which is Jesus Christ.

3. And if any one build upon this foundation—gold or silver, precious stones, wood, hay, stubble;

4. Each man's work shall be made manifest: the day of *experience* shall declare it, because it shall be revealed by a fire of *trial*; and that fire shall try every man's work of what sort it is.

5. If any man's work abide which he hath built thereupon, he shall receive a reward.

6. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as he is not saved from a fire *is saved*.

7. Ye have not considered that ye are a temple of God, and *that* the Spirit of God dwelleth with

17. If any man defile the temple of God, him will God defile; for the temple of God is holy, whichsoever *temple* ye are of, *Jewish or Christian*.

18. Let no man deceive himself. If any man thinketh to be wise for you, let him in *the esteem* of this age become a fool, that he may be *hereafter found to be* wise.

19. For the wisdom of this world is foolishness with God. For he has been delineated, He that taketh the wise in their craftiness.

20. And again, Jehovah knoweth the thoughts of the wise, that they are vain.

21. Therefore let no man glory in men's *teaching*. For all things are *taught* of you;

22. Whether Paul's *teaching*, or Apollos's, or Cephas's, or the world's, or *teaching concerning* life, or death, or things having been present, or things to come; all things of us are *taught*;

23. As we of Christ *are taught*; and Christ of God.

CHAPTER IV.

1. Thus a man account us *to be*; us, real ministers of Christ, and stewards of mysteries from God.

2. For what more is required for stewards, that any one be found faithful *in bearing these titles*.

3. Yet with me it is a very small thing that I should be so judged of you, or of man of a day: for even I judge not mine self *to be so*.

4. For I know nothing by myself *entitling me to*

offices; and by myself have not been justified *holding them*: for he that judgeth me *to be* *en-* is Jehovah.

Therefore judge nothing before the time, until *ps* the Lord should come, who both will bring *ht* the hidden things of our present darkness, will make manifest the counsels of the hearts: *hen* shall every man's praise be from God.

Now these things, brethren, I have in a figure *ferred* to myself, excluding others for your ; that ye might learn as to us not above that *is* written, that one above one ye be not *l* up against one another.

For who judges thee to differ *from another*? what hast thou that thou didst not receive? if thou didst receive *it*, why dost thou glory, thou hadst not received *it*?

Now ye are full, now ye are rich, ye have *ed* as kings without us: and I would to ye did yet reign, that we also might reign you.

For I think God hath set forth us the apostles as it were appointed to death: for we were a spectacle unto the world, both in angels *men's affairs*.

We were made fools for Christ's sake, but *ere made* wise in Christ; we weak, but ye *g*; ye honorable, but we despised.

Even unto this present hour we hunger, and , and are naked, and are buffeted, and have *rtain dwellingplace*;

12. And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13. Being defamed, we intreat: we have been made as the filth of the world, an offscouring of all things unto this day.

14. I write not these things to shame you, but as my beloved children I warn *you*.

15. For though ye should have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ I did beget you through the gospel.

16. Wherefore I beseech you, be ye followers of me.

17. For this cause did I send unto you Timotheus, who is a beloved, and faithful child of mine in Jehovah, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18. Now as some were puffed up, as though I would not come to you.

19. Yet I will come to you shortly, if the Lord will, and will know, not the speech of them which have been puffed up, but the power.

20. For the kingdom of God *exists* not in speech, but in power.

21. What will ye? shall I come unto you with a rod, or with a spirit's love after meekness?

CHAPTER V.

1. It is reported commonly *that there is* fornication among you, and such fornication as is not

1 among the Gentiles, that a woman should
e her father.

. Yet ye are puffed up; but is it not better ye
urned, that he that hath done this deed should
removed from among you.

. For I verily, as absent in body, but present
spirit, have judged already, as though I were
sent, *concerning* him that hath so done this
l,

. In the name of our Lord Jesus you and my
it having been united with the power of our
d Jesus Christ,

. To deliver such an one unto the Satan of
ruction of the flesh's *bond in Christ*, that the
it's *bond in Christ* may be made safe in the
of the Lord.

. Your glorying *is* not good. Know ye not that
tle leaven leaveneth the whole lump?

. Purge out the old leaven, that ye may be a
lump, as ye are unleavened; For even Christ
passover was sacrificed *for this end* :

. Therefore we should keep the feast, not with
leaven, neither with the leaven of malice and
edness; but with the unleavened *bread* of
erity and truth.

. I wrote unto you *next* in the order of *my* epistle
to company with fornicators :

0. Not absolutely *not to company* with the forni-
rs of this world, or with the covetous, or extor-
ers, or with idolaters; for then must ye needs go
of the world.

11. So now *understand* I have written unto you not to keep company, if any man that is called a brother *continues to* be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not even to eat.

12. For what have I to do to judge them that are without? is it not ye judge them that are within?

13. And them that are without God shall judge. Put away from among yourselves that wicked person.

CHAPTER VI.

1. Any of you having a matter against another, would be bold to go to law before the unjust, yea, is it not before the saints *ye would go*?

2. Verily ye have not perceived that the saints shall judge the world's *orderings*, and if the world is judged by you, are ye unworthy to judge the smaller matters?

3. Ye have not perceived that we shall judge *men's claims to be* angels, how much less *are* things that pertain to this life.

4. Therefore even the judgment seats pertaining to this life, set them therein, if ye should have such, who are least esteemed in the church.

5. I speak thus to your shame. Is it so, that there is not one wise man among you that shall be able to judge between his brethren?

6. But brother goeth to law with brother, and that before unbelievers.

7. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8. But, ye do wrong, and defraud, and that *your brethren*.

9. Can it be, ye have not known, that unrighteous persons shall not inherit a kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit a kingdom of God.

11. And some of these things ye were: but ye did wash *them* away, but ye were sanctified, but ye were justified in *respect of being of such a kingdom*, by calling the name of the Lord Jesus Christ, and by the *attestings* of the spirit of our God.

12. All things *in such a kingdom* are lawful for you *to have*, but all things are not expedient: all things are lawful for me *to have*, but I will not be brought under the power of any.

13. *Such as* the meats *used* by the belly, or the belly by the meats *used*: as God shall destroy with *the claims* of it and them *to such a kingdom*. Even the body's *claim* God will render useless not by the fornication *committed*, but by the Lord's *surance* respecting belief in him; yet the Lord's *surance* God will render useless by the body's *indulgence*.

14. *I say God*, As God did both raise up the Lord, and did raise up us *to such a kingdom* by his own power.

15. Know ye not that your bodies are members of Christ? shall I then, they having become the members of the Christ, make *them* members of an harlot? God forbid.

16. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be as one flesh.

17. But he that is joined unto the Lord is one spirit.

18. Flee the fornication *that you have allowed*. Every sin that a man doeth exists without a body; but he that committeth fornication, committeth a sin that has its own body.

19. What? know ye not that your body is a temple of a holy spirit *which is* in you, which ye have of God; so ye exist not of yourselves?

20. For ye were bought with a price: therefore glorify God in your body.

CHAPTER VII.

1. Now concerning the things whereof ye wrote; *It is good* for a man not to touch a woman.

2. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4. The wife hath not power of her own body, but

e husband : and likewise also the husband hath
t power of his own body, but the wife.

5. Defraud ye not one the other, except *it be*
h consent for a time, that ye may have leisure
the house of prayer ; then come together
in, that Satan tempt you not for your incon-
ency.

6. But I speak this concerning what is permitted,
not concerning what is commanded.

7. For I would that all men were even as I
self. But every man hath his own proper gift
God, one after this manner, and another after
it.

8. I say therefore to the unmarried and widows,
is good for them perhaps they abide even
I.

9. But if they cannot contain, let them marry :
it is better to marry than to burn.

10. And unto the married, not I, but the Lord
nmands, that the wife depart not from *her* hus-
nd :

11. But and if she depart, let her remain un-
ried, or be reconciled to *her* husband : and that
husband put not away *his* wife.

12. But the rest speak I, not the Lord : If any
ther hath a wife that believeth not, and she be
ased to dwell with him, let him not put her
ay.

13. And the woman which hath an husband that
ieveth not, and he be pleased to dwell with her,
her not put him away.

14. For the unbelieving husband hath been sanctified by the wife, and the unbelieving wife hath been sanctified by the brother *that is her husband*: else were your children unclean; but now are they holy.

15. But if the unbelieving has departed, let him be departed. A brother or a sister is not under bondage in such *cases*. So God hath called us to peace.

16. For what knowest thou, O wife, whether thou shalt save *thy* husband? or what knowest thou, O man, whether thou shalt save *thy* wife?

17. Except *what is known* by each, that the Lord hath appointed to every man *his lot* that God hath called. Thus walk, and thus ordained in all churches,

18. That if any man be called being circumcised, let him not become uncircumcised. If any be called in uncircumcision, let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing, except *it be* a keeping of commandments of God.

20. Let every man abide in the same calling wherein he was called.

21. Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22. For he that is having been called in Jehovah, *being* a servant, is Jehovah's freeman: likewise also he having been called, *being* free, is Christ's servant.

23. Ye were bought with a price ; be not made servants by men.

24. Brethren, let every man, wherein he is called, therein abide with God.

25. And concerning the virgins state, I have no commandment from Jehovah : but I give a judgment, that *a man* having obtained mercy of Jehovah, is faithful to remain *unchanged*.

26. I consider therefore that this is good for a commencement, in a necessity that does not press, that *it is* good for a man to continue as he is.

27. Art thou bound unto a wife ? seek not to be loosed. Art thou loosed from a wife ? seek not a wife.

28. Yet if indeed thou marry, thou hast not sinned ; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh : but I spare you.

29. Yet this thing I affirm, brethren, the time having been made short, it henceforth exists, that even they that have wives should be as *accepted* as they that have none ;

30. And they that weep, as they that weep not ; and they that rejoice, as they that rejoice not ; and they that buy, as they that possess not ;

31. And they that use this world, as they that abuse *it* not : for the fashion of this world passeth away.

32. Therefore I would have you to be free from

care. He that is unmarried careth for the things of the Lord, how he may please the Lord :

33. But he that is married careth for the things of the world, how he may please *his* wife: and so hath been divided.

34. The unmarried woman and the virgin careth for the things of the Lord, that she may be holy both in the body's and in the spirit's *acts*: but she that is married careth, how she may please *her* husband.

35. And this I speak for your own profit: not that I may cast a snare upon you, but for the comely and zealous attending upon the Lord without distraction.

36. But if any man think by *this* prescription he shall behave himself uncomely toward his virgin, if *by so doing* she pass the flower of *her* age, and he is required to fulfil *his* engagement, let him do what he will, he sinneth not: let them marry.

37. Nevertheless he that standeth stedfast in his heart, having no engagement, and hath decreed in his heart that he will keep his own virgin, doeth well.

38. So then he that giveth to his own virgin marriage doeth well; but he that giveth not marriage doeth better.

39. The wife is bound as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in **Jehovah**.

40. But she is happier if she so abide, after my judgment: for I think that even I myself have a spirit accepted of God *in so judging*.

CHAPTER VIII.

1. Now as touching things offered unto idols, we know, for we all have knowledge *respecting them*. That the knowledge *respecting them* puffeth up, but the love *that causes them to be offered* edifieth.

2. If any man think that he knoweth any thing *that justifies them*, he knoweth it not yet as he ought to know it.

3. For if any man love God, he has been acknowledged of him *without such sacrifices*.

4. Then as concerning the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is no other God but one*.

5. For even though indeed there be that are called gods, whether in heaven or in earth, as indeed there are gods many and lords many,

6. To us *there is but one God* that is a Father, by whom all things *created exist*, even we by him; and one Lord Jesus Christ, by means of whom all things *created exist*, even we by means of him.

7. Yet *there is not in every man that knowledge*: even some with the common custom concerning the idol unto this hour eat it as a thing offered unto an idol; and so their conscience being weak is defiled:

8. Though meat commendeth us not to God:

neither, if we eat not, are we worse ; or if we are we better.

9. Therefore take heed lest this liberty of ye become a stumblingblock to them that are weak.

10. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not his conscience of him being weak, be emboldened to those things which are offered to idols ;

11. And so the brother that is weak in the knowledge sustains loss, for whom Christ died ?

12. And thus sinning against the brethren, wounding their weak conscience, ye sin against Christ.

13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

1. Am I not free ? am I not an apostle ? have I not seen Jesus our Lord ? ye do not realize my authority in Jehovah.

2. If I be not an apostle unto others, yet doubt I am to you : for the seal of mine apostleship is in Jehovah.

3. Mine answer to them that do examine me is not,

4. We have not power to eat and to drink ?

5. We have not power to lead about a sister as well as the other apostles, even the brethren of the Lord, or Cephas ?

6. Or I only and Barnabas, we have not power to forbear working ?

7. *But it is,* who goeth a warfare for what a

me he may take? who planted a vineyard, and eateth not of the fruit thereof? who feedeth a flock, and eateth not of the milk of the flock?

8. I say not these things as a man? or the lawes not say the same?

9. But it is written in the law of Moses, Thou shalt not muzzle an ox that treadeth out corn. It is not that God careth for oxen *only*,

10. Or for us wholly that he saith *it*, because for it was written: that he that ploweth should plow in hope; and that he that thresheth *should thresh* in hope that he should be a partaker *thereof*.

11. If we did sow in you the spiritual things *ye assess*, *is it* a great thing if we shall reap your carnal things?

12. If others be partakers of your authority, *is it* not rather we *should do so*? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of the Christ.

13. Do ye not know that they which minister out the holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14. Even so the Lord ordained that they which preach the gospel should live of the gospel.

15. But I have not been given the use of any of these things: yet have I not written these things, lest it should be so done unto me; for *it were* better for me to die; verily no man shall make my glorying void.

16. For *though I preach* the gospel, I have nothing

to glory of: for necessity is laid upon me; for woe is unto me, if I preach not the gospel!

17. But if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me,

18. What is my reward then? *Verily* that preaching the gospel without charge, I have made the gospel such as that I could not make use of my power in the gospel *to claim support*.

19. But being free of all *things*, I have made myself a servant unto all, that I might gain the more.

20. Even unto the Jews, *as regards authority*, I became as a Jew, that I might gain the Jews; to them that are under a law, *as regards authority*, as under *such* a law, that I might gain them that are under *such* a law;

21. To them that are without a law *as regards authority*, as without *such* a law, (existing myself not without *such* a law of God, even under the law of Christ *respecting it*,) that I might gain them that are without *such* a law.

22. To the weak *in relation to authority* became I as *one* weak, that I might gain the weak; I have been *in respect of authority* all things to all men *they claim to be right*, that I might wholly save some.

23. Yet all things I do after the gospel's *requirements*, that I might be a joint partaker of it.

24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25. And every man that striveth for the mastery is temperate in all things. Now they *do' it* to obtain a corruptible crown; but we an incorruptible.

26. I therefore now so run, not as uncertainly; so fight I, not as one that beateth the air:

27. But I keep under my body, and bring *it* into subjection: lest when I have preached to others, I myself should be a castaway.

CHAPTER X.

1. For, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2. And so all in Moses they baptized on account of the cloud and on account of the sea;

3. And so did all eat the same spiritual meat;

4. And so did all drink the same spiritual drink: for they were drinking of a spiritual following Rock: and that Rock was the Christ *that was promised*.

5. Yet with most of them God was not well pleased: for they were overthrown in the wilderness.

6. And so these things were made our examples, to the intent we should not lust after evil things, as they also lusted.

7. Neither be idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8. Neither commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9. Neither tempt the Lord, as some of them also tempted, and were destroyed of the fiery serpents.

10. Neither murmur, as some of them also murmured, and lost their lives by the destroyer.

11. Now these things typically happened unto them: and were written for our admonition, unto whom *a knowledge of the ends of the world* are come.

12. Wherefore he that thinketh he standeth, let him take heed, that he does not fall.

13. There hath no temptation taken you but such as is common to man: for God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make the way of escape, in respect of that ye may be able to resist *it*.

14. Wherefore, my dearly beloved, flee from idolatry.

15. As I speak to wise men; judge ye.

16. What do I pronounce the cup of the blessing which we bless, is it not, that there is a fellowship of the blood of the Christ *with our nature*? And the bread which we break, is it not, that it exists a fellowship of the body of the Christ *with our nature*.

17. For one *form of taking* bread, one *form of existence of* body, we that are many exist; for we are all united together by one *form of taking* bread.

18. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar's *authority*.

19. How say I then? that an idol's *authority* is any thing, or that which is offered in sacrifice to an idol's *authority* is any thing?

20. Notwithstanding that the things which they sacrifice, they sacrifice to devils, and not to God: and I would not that ye should partake *in the authority* of devils.

21. Ye cannot drink a cup of Jehovah, and a cup of devils: ye cannot be partakers of a table of Jehovah, and of a table of devils.

22. Or we provoke the Lord to jealousy; we are not stronger than he?

23. All things are lawful *to eat*, but all things are not expedient *to eat*: all things are lawful *to eat*, but all things it edifies not *to eat*.

24. Let no man require *others to observe* his own conscience, but every man that of the other.

25. Whatsoever is sold in the shambles, *that eat*, asking no question for conscience sake:

26. For the earth is the Lord's, and the fulness thereof.

27. If any of them that believe not bid you *to feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake:

29. Yea conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

30. If I through grace be a partaker, why am I evil spoken of for that for which I give thanks?

31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God :

32. Be not a cause of falling, either to the Jews, or to the Gentiles, or to the church of God :

33. Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of the many, that they may be saved.

CHAPTER XI.

1. Be ye followers of me, even as I *am* of Christ.

2. Now I praise you, that ye have remembered all things from me, and keep the traditions, as I delivered *them* to you.

3. Nevertheless I would have you know, that the controller of every man is the Christ; yet a controller of a woman *is* her husband; and a controller of the Christ *is* God.

4. Every man praying or prophesying *covered* as *one* having a controller *should do*, dishonoureth his controller.

5. But every woman that prayeth or prophesieth with *her* head uncovered to her controller, dishonoureth her controller: for that is even all one as if she were shaven.

6. For if a woman be not covered, let her be shorn or shaven: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7. But a man indeed ought not to be covered as to a controller, forasmuch as his controller has an

image and glory of a God: but the woman's controller is a glory of the man.

8. For the man is not *controlled* by the woman; but the woman by the man.

9. For verily the man was not created for the woman; but the woman for the man.

10. For this cause is the woman required to hold power under *her* controller as to the teachers *duties*.

11. Nevertheless neither is the woman *required* without the man, neither the man without the woman, *for to be* in Jehovah.

12. For as the woman *is* by the man, even so *is* the man by means of the woman; as the all things exist by God that exist through your own-selves.

13. Judge ye: is it comely that a woman pray unto God uncovered?

14. Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him.

15. But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16. But if any man thinketh to be contentious, we have no such custom, neither the churches of God.

17. Now forbidding, not praising this, that ye come together not for the better, but for the worse.

18. For even before ye come together in the church, I hear that there be divisions among you to have *preference*; and I partly believe it.

19. For there must be even sects among you, that they which are approved may be made manifest among you.

20. But when ye come together in the manner I have stated, *this* is not to eat the Lord's supper.

21. For in eating every one taketh before *other* his own supper: both he who indeed is hungry, and he who is drunken.

22. But ye have not a house *of God* to eat and to drink *your meals* in, or ye despise the church of God, and shame them that have not *so eaten and drunk*. What shall I say to you? shall I praise you in this? I praise *you* not.

23. For I received of the Lord that which also I delivered unto you, That the Lord the *same* night in which he was betrayed took bread:

24. And when he had given thanks, he brake *it*, and said, this done in relation to me exists the body which existed for you: this do for a remembrance of me.

25. After the same manner also *he took* the cup, when he had supped, saying, This cup exists the new covenant in my blood: this do ye, as oft as ye drink *it*, for a remembrance of me.

26. For as often as ye eat this bread, and drink of this cup, ye do shew the Lord's death till he come.

27. Wherefore whosoever shall eat the bread, and drink the cup of the Lord without discrimination, shall be retained from *shewing forth* the body and blood of the Lord.

28. Therefore let a man himself choose, and so of the bread let him eat, and of the cup drink.

29. For he that eateth and drinketh condemnation, to himself, he eateth and drinketh, not discriminating the Lord's body.

30. By the same means many weak and sickly or satisfied *persons* among you are asleep.

31. Indeed if we would judge ourselves, we should not often be judged.

32. Although being judged by the Lord, we are chastened, that we should not be condemned with the world.

33. Wherefore, my brethren, when ye come together to eat one with another, receive by succession.

34. If any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER XII.

1. Now concerning the spiritual things *about which you wrote to me*, brethren, I would not have you ignorant.

2. Ye know that when ye were Gentiles, ye were being carried away with the dumb idols, as far as ye were being led.

3. Wherefore I make known to you, that no man speaking by a spirit accepted of God calleth Jesus accursed : and *that* no man can say that Jesus is a Lord, but in a spirit Holy.

4. Though there are diversities of gifts, *there is but the same Spirit that makes them acceptable.*

5. And *though* there are differences of adminis-

all things in all.

7. Even the manifestation of the Spirit to every man in the profit it effects.

8. For to which gift of the Spirit promise of wisdom ; or to which other gift a promise of knowledge, after the same first gift ;

9. To which other gift faith, in the same first gift ; or to which other gift, gifts in the same Spirit's first gift ;

10. Or to which other, the working of gifts ; to which other, prophecy ; to which other of spirits ; to which other, divers kinds of

11. Yet all these that one and the same Spirit powerfully assists dividing to severally as he will.

12. For as indeed one body there is, hath many members, yet all the members

4. I am not of the body; is it therefore not of body?

5. And if the ear shall say, Because I am not eye, I am not of the body; is it therefore not of body?

6. If the whole body *were* an eye, where *were* hearing? If the whole *were* hearing, where *were* the smelling?

7. But now hath God set the members every of them in the body, as it hath pleased him.

8. And if they were all one member, where *were* body?

9. But now *are they* many members, yet but body.

10. And the eye cannot say unto the hand, I have need of thee: nor again the head to the feet, I have no need of you.

11. And much more necessary is it *not to utter* *variations* that think to make members of the body *weak* feeble:

12. For those *members* of the body, which we *would* be *falsely* dishonored, upon these we bestow *more* abundant honor; even our uncomely *actions*, *and* *unduly stated*, have more abundant comeliness.

13. But our comely *actions* have no need of *such* *exertion*: for God hath tempered the body to him; *that* *it* lacks *power*, having given more abundant *strength* *unto* *our* *to* *his* *performance*:

14. That there should be no schism in the body: *that* the members should have the same care one another.

26. And if any one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it.

27. So ye are a body as to Christ, yet members as to partaking *of it*.

28. Even *those* whom indeed God hath set in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29. Not all *are* apostles. Not all *are* prophets. Not all *are* teachers. Not all *are* workers of miracles.

30. Not all have gifts of healing. Not all speak with tongues. Not all interpret.

31. Nevertheless covet earnestly the best gifts, though yet as a more excellent way I declare,

CHAPTER XIII.

1. Though I speak with the tongues of the men even that are angels *in the church*, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2. Or though I have *a power of* prophecy, and understand all mysteries, and all the knowledge *of them*; or though I have all the faith *as* suits to remove mountains, and have not charity, I am nothing.

3. Or though I bestow all my goods to feed *the poor*, or though I give my body that I should have glory, and have not charity, it profiteth me nothing.

4. This charity suffereth long; this charity is

nd; it envieth not; it vaunteth not itself, is notuffed up,

5. Doth not behave itself unseemly, seeketh notat which is not for charity, is not easily provoked,puteth not the evil motive;

6. Rejoiceth not in the iniquity *of others*, butrtakes of the joy of others in the truth;

7. Beareth all things, believeth all things, hopethl things, endureth all things.

8. Charity never faileth: but whether *there be*ophecy, it shall fail; whether *there be* tongues,ey shall cease; whether *there be* knowledge, itall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, thathich is in part shall be done away.

11. When I truly was a child, I spake as a child,understood as a child, I thought as a child: whenbecame a man, I put away childish things.

12. For now we see as in a glass, with obscurityto *real existence*; but then face to face: now Iow in part; but then shall I know even as I wasown.

13. And now abideth faith, hope, charity, theseree; but the greatest of these is the charity *that required of us*.

CHAPTER XIV.

1. Follow after this charity, yet strive after theritual *gifts*, but rather that ye may prophesy.

2. For he that speaketh in an *unknown* tongueaketh not unto men, but unto God: for no

man understandeth *him*; for as to sense he speaketh mysteries.

3. But he that prophesieth unto men, speaketh *to* edification, and exhortation, and comfort.

4. He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5. Yet I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6. For now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak *to be understood by* you either concerning revelation, or concerning knowledge, or concerning prophecy, or concerning doctrine?

7. In like manner the things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8. For verily if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9. So likewise ye, except ye utter by the tongue words that are understood, how shall it be known what is spoken? for ye shall be speaking to the air.

10. *There are*, it may perhaps be, as many kinds of voices as exist in the world, and none of them without signification.

11. Therefore if I know not the meaning of the

voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12. Even so *are* ye, forasmuch as ye are zealots after spiritual *gifts*, seek for the edifying of the church that ye may become better.

13. Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14. If I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15. Now *to be fruitful* what exists? I shall pray with the spirit, and I shall pray with the understanding: I shall sing with the spirit, and I shall sing with the understanding also.

16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say the Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17. For thou verily givest thanks well, but the other is not edified.

18. I thank the God of you all more, I speak with tongues:

19. Yet in a church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20. Brethren, be not children in what you esteem: howbeit in the evil *anything you esteem effects*, be children, yea in what you esteem be men.

21. In the law it is written, With other tongues and lips of others will I speak unto this people;

and yet for all that will they not hear me, saith Jehovah.

22. Wherefore the unknown tongues are for a sign, not to *instruct* them that believe, but them that believe not: but the *speaking of* prophecy is not to *instruct* them that believe not, but them which believe.

23. If therefore a whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, will they not say that ye are mad?

24. But if all prophecy, and there come in one that believeth not, or *one* unlearned, he is rebuked by all *he hears*, he is searched by all *he hears*:

25. The secrets of his heart are made manifest; and so falling down on *his* face he will worship God, and report that verily God is in you.

26. But how is it, brethren? when ye come together, every one hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying.

27. So if any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28. But if there be no interpreter, let him keep silence in a church; and so let him speak to himself, and to God.

29. Let the prophets speak two or three, and let the others judge.

30. But if it *a judgment* be revealed to another that sitteth by, let the first hold his peace.

31. For ye may all prophesy one by one, that all may learn, and all may be comforted.

32. And the spirits of the prophets are subject to the prophets.

33. For God is not *the author* of confusion, but of peace,

34. As in all churches of the saints, let your women keep silence in the churches: for it is not permitted unto them to speak; but let them be under obedience, just as also the law commands.

35. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in a church.

36. Whether? came the word of God out from you? or came it unto you only?

37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are commandments of Jehovah.

38. But if any man does not acknowledge *this*, acknowledge not *him*.

39. Wherefore, brethren, covet the *power* to prophesy, yet forbid not to speak with tongues.

40. But let all things be done decently and in order.

CHAPTER XV.

1. Now, brethren, I recognise in you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2. By which also ye are saved in a certain promise

I preached unto you, if ye hold fast, except unless ye have believed in vain.

3. For I delivered unto you first of all that which I also received, how that Christ died on account of our sins according to the scriptures ;

4. And that he was buried, and that he hath been raised again the third day according to the scriptures :

5. And that he saw Cephas, then the twelve :

6. After that, he saw above five hundred brethren at once ; of whom the greater part remain unto this present, but some are put to sleep.

7. After that, he saw James ; then all the apostles.

8. And last of all he saw me also, as one born out of due time.

9. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10. Yet by favour from God I am what I am : and his favor which *was* with me was not unsuccessful ; since I laboured more abundantly *successful* than they all : yet not I *was successful*, but the favor of God which was with me.

11. But whether *it were* I or they *that were not successful*, like *doctrines* we preach, and like *doctrines* ye believed.

12. Now if Christ be preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead ?

13. As if there be no resurrection of the dead, then hath Christ not been raised :

4. And if Christ hath not been raised, then is preaching vain, and your faith is also vain.

5. And we are found indeed false witnesses of ; because we have testified of God that he raised he Christ: whom he raised not up, if so be that dead have not been raised.

6. For if the dead have not been raised, then ist hath not been raised :

7. And if Christ hath not been raised, your faith un ; ye are yet in your sins.

8. And then they which were put to sleep on unt of Christ's *not having come*, perished.

9. If in this life only we have hope in Christ, we of all men most miserable.

10. But now Christ hath been raised from the l, a firstfruit of them that have been put to sleep.

11. For since by means of man *came* death, by ns of man *came* a resurrection from the dead.

12. For as on account of Adam all die, even so ccount of Christ shall all be made alive.

13. But every man in his own order: Christ a fruit; afterward they that are Christ's at his ing.

14. Then *cometh* the end, when he may be de- ing up the kingdom to God, even the Father; n he shall have rendered useless all rule and uthority and power.

15. For he must reign, till he hath put all the nies of *the kingdom* under his feet.

16. A last enemy of *the kingdom*, the death to h man is subjected, shall be destroyed.

27. For he hath put all things *in the kingdom* under his feet. But when he saith all things have been put under *him, it is* manifest that he is excepted, which did put the all things *in the kingdom* under him.

28. And that when the all things *in it* have been subdued unto him, then shall the Son himself be subject unto him that put the all things *in the kingdom* under him, that God may be all things to all *men*.

29. Else what shall they do which are baptized concerning the dead, if the dead are not raised at all? why are they then baptized concerning them?

30. And why stand we in jeopardy every hour?

31. As a day do I die, it is in truth your glory, brethren, which I have in the Dispensation of Jesus through our Lord's *resurrection*.

32. If as a man I did fight with beasts at Ephesus, what advantageth it me, if the dead are not raised. Let us eat and drink ; for to morrow we die.

33. Be not deceived : evil communications corrupt good manners.

34. Awake thoroughly, and sin not ; for some have not a knowledge of God : I speak *this* to your shame.

35. But some *man* will say, How are the dead raised up? and with what body do they come?

36. *Thou* fool, that which thou sowest is not quickened, except it die :

37. And that which thou sowest, thou sowest not that body that shall be, but a bare grain, it may chance of wheat, or of some other grain :

38. And God giveth it a body as it hath pleased him, yet to every seed his own body.

39. All flesh is not the same flesh, but *there is one kind of* flesh of men, another flesh of beasts, another of birds, and another of fishes.

40. *There are* also celestial bodies, and bodies terrestrial: and the glory of the celestial is one, and the *glory* of the terrestrial is another.

41. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: and *one* star differeth from *another* star in glory.

42. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44. It is sown a natural body; it is raised a spiritual body. Though there is a natural body, there is also a spiritual body.

45. And so it is written, The first *form* of Adam was made as a human being; the last *form* of Adam was made as a quickening spirit.

46. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. The first man is of the earth, earthy: the second man is of heaven.

48. As is the earthy, such *are* they also that are earthy: and as is the heavenly, such *are* they also that are heavenly.

49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50. But this I affirm, brethren, that flesh and blood is not able to inherit the kingdom of God; neither doth the *body of* corruption inherit the *body of* incorruption.

51. Behold, I shew you a mystery; We shall not all be put to sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for it shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, The Death *to which man is here subject* is swallowed up in victory.

55. O death, where *is* thy victory? O death, where *is* thy sting?

56. Verily the sting of that death *is the enmity on account of* sin; and the strength of that sin *is* the law.

57. Then thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, as ye know that your labour is not in vain in Jehovah.

CHAPTER XVI.

1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first *day* of the week let every one of you of his own accord lay by in store what *he has*, if he hath been prosperous, that there be no gatherings when I come.

3. And when I come, whomsoever ye shall approve, them will I send with letters to bring your liberality unto Jerusalem.

4. Or if it be meet that I go also, they shall go with me.

5. For I will come unto you, when I shall pass through Macedonia: and I do pass through Macedonia,

6. And shall perhaps abide, yea, winter with you, that ye may bring me on my journey whithersoever I go.

7. So I will not to see you now by the way; for I trust to tarry a while with you, if the Lord permit.

8. But I shall tarry at Ephesus until Pentecost.

9. For a great and effectual door is opened unto me, yet *there are* many adversaries.

10. So if Timotheus come, see that he be with you without fear: for he worketh the work of Jehovah, as I *do*.

11. No man therefore should despise him: but conduct him forth in peace, that he may come unto me: for I look for him.

12. As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13. Watch ye, stand fast in the faith, quit you like men, be strong.

14. Let all your things be done with charity.

15. And I beseech you, brethren, (ye know the house of Stephanas, that it is a firstfruit of Achaia, and *that* they have addicted themselves to the ministry to the saints,)

16. That even ye submit yourselves unto such, and to every one that so worketh, and laboureth.

17. Verily I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18. For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19. The churches of Asia salute you. Aquila and Priscilla salute you much in Jehovah, with the church that is in their house.

20. All the brethren greet you. Greet ye one another with an holy kiss.

21. The salutation of *me* Paul with mine own hand.

22. If any man love not the Lord, let him be Anathema Maran-atha.

23. The grace of the Lord Jesus *be* with you.

24. My love *be* with all of you in the Dispensation of Jesus.

AN ENGLISH VERSION
OF THE
SECOND EPISTLE OF PAUL THE
APOSTLE TO THE CORINTHIANS,

CHAPTER I.

Paul, an apostle of Christ even Jesus, with
revelation of God, and Timothy the brother unto
the church of God which is at Corinth, with all the
brethren which are in all Achaia :

Grace *be* to you and peace from God our Father
Jesus Christ's Lord.

Blessed *be* the God and Father of our Lord
Jesus Christ, the Father of the mercies, and the
Father of all the comfort *we enjoy* ;

Who comforteth us in all our tribulation, that
we may be able to comfort them which are in any
tribulation, by means of the comfort whereby we our-
selves are comforted of God.

For as the sufferings *on account* of the Christ
abound unto us, so our comfort also aboundeth by
us of the Christ.

For if indeed *we be* afflicted on account of

your comfort, which is an effectual aid in enduring the same sufferings which we also suffer :

7. Though your hope *is* sure to you, if indeed we are comforted on account of your comfort and salvation ; knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the comfort.

8. For we would not, brethren, have you ignorant of our trouble which came in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life :

9. But we ourselves as to ourselves have kept in mind the sentence of the death *to which we are subject*, that we should not trust in ourselves, but in God which raiseth the dead :

10. Who delivered us from such a form of death, and will deliver *all* : as to which *death*, we have confidence that he will yet deliver,

11. By your also working together in our stead in the prayer for *it*, that for the gift unto us for many persons, thanks may be given by many on our behalf.

12. For this rejoicing of us exists, the testimony of our conscience, that in holiness, and godly sincerity, and not in fleshly wisdom, but in *possession of* the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13. For we write none other things unto you, than what ye read ; and I trust ye shall acknowledge to the end ;

. Just as indeed ye have acknowledged us in *in saying* that we are your rejoicing, as truly so *are* our's in the day of our Lord Jesus.

. And in this confidence I was minded to : unto you before, that ye might have a second fit ;

. And to pass by you into Macedonia, and to : again out of Macedonia unto you, and of you : brought on my way toward Judæa.

. But when I was thus minded, I did not ightness ; assuredly the things that I purpose, purpose according to the flesh, that with me : should be the yea yea, and the nay nay.

. But God *is* faithful, so that our word unto is not yea and nay.

. For the Son of God, Jesus Christ, who is m by you through us, *he* having been preached e and Silvanus and Timotheus, was not made und nay, but yea hath been made by him.

. For as many as *are* promises of God, by *is* the yea, wherefore also by means of him e Amen in God, with regard to glory by

. So he which stablisheth us with you in Christ, hath anointed us, *is* God ;

. Which hath also sealed us, and given the ge of the Spirit to our hearts.

. So then I call God for a record upon my that to spare you I came not as yet unto nth.

. Not for that we have dominion over you of

the faith, for we are fellow labourers for you because ye have adhered to the faith.

CHAPTER II.

1. But I determined this with myself would not come again to you in heaviness.

2. For if I make you sorry, who is he that maketh me glad, but the same which is made by me?

3. So I wrote this same unto you, lest, if I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you that my joy on account of all of you exists.

4. For out of much affliction and anguish of heart I wrote unto you with many tears; lest ye should be grieved, but that ye might know the love which I should have more abundantly towards you.

5. Even if any have caused grief, *I write*, not grieved me, but for a part *of you*: that I might not overburden you all.

6. Sufficient to such a man is this curse that he brings on many,

7. So that contrariwise ye *ought* rather to comfort *him*, and comfort *him*, lest perhaps such a one should be swallowed up with the overmuch sorrow *caused to him*.

8. Wherefore I beseech you that ye would show the same love toward him.

9. For to this end also did I write, that ye might know the proof of you, to what *writing* ye be obedient in all things.

0. Now to whom ye forgive any thing, I *give* also: and so I *do*, what I have been *anted* *permission to do*, if any thing I have *1* granted on your account, as a representative Christ;

1. That Satan should not get an advantage over for we are not ignorant of his devices.

2. Now having come to Troas to *preach* Christ's *pel*, and a door having been opened unto me of *ovah*,

3. I had no rest in my spirit, because I found not *is* my brother: but taking leave of them, I went *1* Macedonia.

4. And thanks *be* unto God, which always caus-
us to triumph in the Christ, and maketh mani-
the savour of his knowledge by us in every
re.

5. For we exist in God a sweet savour of Christ,
he class of them that are saved, and to *the class*
hem that are lost:

6. To the one *we exist* a savour of a death unto
th; and to the other a savour of a life unto life.
1 who *is* sufficient for these things?

7. For we exist not as the many, which corrupt
word of God: but as *the many* of sincerity, but
he many of God, in the sight of God speak we in
ist.

CHAPTER III.

. We begin again to commend ourselves. It
uld be so. We do not need, as some *others*,
itles of commendation to you, or from you.

2. Ye are our epistle written in our hearts, and read of all men :

3. *Forasmuch as ye are* manifestly declared an epistle of Christ ministered by us, yet not with ink, but with a Spirit of a living not in tables of stone, but in fleshy tables heart.

4. And so great trust have we through the to God-ward :

5. Not that we are sufficient of ourselves to any thing as of ourselves ; but our sufficiency God ;

6. Who even hath qualified us *to be* ministers of a new testament ; not of its letter, but spirit ; for the letter killeth, but the spirit life.

7. Now if the ministration concerning the *temporal* death of man, written *and* engraven in stone was made as to glory, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance ; which *glory* is taken away :

8. How shall not the ministration concerning the spirit *specified* be rather glorious ?

9. For if the ministration of the condemnation *specified* be a glory, much more doth the ministration of the justification *specified* exceed glory.

10. For indeed that which was made glorious was not made glorious in this respect, by reason of the glory that excelleth.

For if that which is done away *was* glorious, more that which remaineth *is* glorious.

Seeing then that we have such hope, we use plainness of speech :

And not as Moses, *which* put a vail over *face*, that the children of Israel could not *justly* look to the end of that which is done :

But their minds were blinded : and until this remaineth the same vail untaken away in the *ing* of the old testament as it is taken away *rist*.

Even unto this day, when Moses is read, a *s* upon their heart.

Nevertheless when it shall turn to Jehovah, *ail* is taken away.

Even the Lord exists the spirit *specified* : where the spirit *accepted* of Jehovah *exists*, *y exists*.

So we all, *Jews and Gentiles*, having been *vered* to face the glory of Jehovah, beholding *a glass* the same image, are changed from *to glory*, like as by a Spirit from Jehovah.

CHAPTER IV.

Therefore, having this ministry, as we have *ved mercy*, we faint not ;

But have renounced the hidden things of *e*, not walking in craftiness, or not handling *word* of God deceitfully ; but by manifestation *e truth* commending ourselves to every man's *ience* in the *sight* of God.

3. So if indeed our gospel exists hid to them that are lost,

4. It is hid by what things the god of this age hath blinded the minds of them which believe not, that the light of the gospel of the glory of the Christ, who is an image of God, should not shine unto them.

5. For we preach not ourselves, but Christ even Jesus *to be* a Lord; and ourselves your servants for Jesus' sake.

6. Because *it is* God, who commanded that light shall shine out of darkness, who shined into our hearts light concerning the knowledge of the glory of God in an appearance of Christ.

7. Yet we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8. In everything, *we are* troubled, yet not distressed; *we are* perplexed, yet not in despair;

9. Persecuted, yet not forsaken; cast down, yet not destroyed;

10. Always making known the dying of the Lord Jesus in the body, that the life also of the Jesus in our body might be made manifest.

11. For we which have life are alway through Jesus resigned unto death, that the life also of Jesus in our mortal flesh might be made manifest.

12. So then the death *appointed* to us worketh even the life *appointed* to you.

13. As we are having the same spirit of the faith *concerning Jesus* as that that has been written, I

oved, therefore have I spoken; we also believe, therefore speak;

4. Knowing that he which raised up Jesus shall raise up us also, and shall present us with Jesus together with you.

5. For all the things *concerning Jesus exist* for our sakes, that the grace having been increased in greater *number benefitted*, it might increase the *giving* to the glory of God.

6. For which cause we faint not; for though our outward man does perish, yet our inward is renewed day by day.

7. For the present want of weight of the affliction *our bodies destruction*, by a superior claim in a prior object, worketh for us an eternal weight of glory.

8. Through our not looking at the things which are seen, but at the things which are not seen: for things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V.

For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of an house not made with hands, eternal in the heavens.

For indeed in this *tabernacle* we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so indeed being clothed we shall not be naked *hereafter*.

For indeed we that are in *this* tabernacle do

groan, being burdened: by what? not for that we would *by death* be unclothed, but clothed upon *by freedom from death*, that the mortality of our present life might be swallowed up.

5. Now he that hath perfected us in this selfsame thing is God, who also hath given unto us the pledge of the Spirit.

6. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7. (For we walk by faith, not by sight:)

8. Yea we are confident, as we are willing rather to be absent from the body, and to be present with the Lord.

9. Wherefore indeed we earnestly desire to exist with him, whether our being present or absent may now be accepted of him.

10. For we must all appear before the judgment seat of Christ; that every one may receive the things that exist by means of the body, according to that he hath done, whether *it be* good or bad.

11. Knowing therefore the terror of the Lord, we persuade men: but *in so doing* we are made manifest unto God; so I trust also are made manifest to your consciences.

12. We commend not ourselves again unto you, for giving us an occasion to glory on your account, that ye should have somewhat with them which glory in appearance, and not in heart.

13. For whether we be beside ourselves at God's

re : or whether we be by you *esteemed* of a sound mind ;

14. Truly the love of Christ constraineth us *to do as we have done* ; because we thus judge, that one was to be put to death on account of all, men were the all to be put to death :

15. And *that* on account of all he was to be put to death, that they which have life should not henceforth have life by themselves, but by him which was to be put to death, and to be raised again on our account.

16. Wherefore henceforth know we no man *to have life* by flesh : yea, though we have known Christ *to have life* by flesh, yet now know we *such things* to be done no more.

17. Therefore if any man in Christ *is* a new creature : he passed by the old things ; behold, he has begotten new.

18. And the all things *begotten are* of God, who hath reconciled us to himself by means of Christ, and hath given to us the ministry of this reconciliation ;

19. Because that God was in Christ reconciling the world unto himself, not reckoning their trespasses unto them ; but committing unto us the promise of this reconciliation.

20. Therefore we are ambassadors concerning Christ, through God's beseeching *all men* by us : we pray concerning Christ, be reconciled to God.

21. He hath made him that knew not sin, on our account, as *him that knew* sin ; that we

might have a justification of God in *this* world him.

CHAPTER VI.

1. We then working together *with him* beseech you not in vain that ye receive the grace of God.

2. (For he saith, I have heard thee in a temple and have accepted, and in a day of salvation have I encouraged thee: behold, now *we say* is an acceptable time; behold, now *is* a day of salvation.)

3. So not constituting one thing in any temple an *unpardonable* offence, that the ministry be blamed:

4. But in all *things* approving ourselves as ministers of God, in much patience, in afflictions, necessities, in distresses,

5. In stripes, in imprisonments, in tumults, labours, in watchings, in fastings;

6. In pureness, in knowledge, in longsuffering, in kindness, in a holy spirit, in love unfeigned,

7. In a declaration of truth, in power from God, with respect to the arms of the justification for right hands and the left,

8. With respect to honour and dishonour, with respect to evil report and good report: *such being* deceivers, though *we are* true;

9. As being ignorant, though being sound knowledge; as dying, though, behold, we live; being chastened, though not killed;

10. As sorrowful, yet always rejoicing; as persecuted, yet making many rich; as having nothing, and yet possessing all things.

1. O *ye* Corinthians, our mouth hath been opened again for you, our heart hath been enlarged.

2. Ye are not straitened in us, but ye are straitened in your own bowels. .

3. Yea, I proclaim the same recompence as unto children; be even ye enlarged.

4. Be ye not unequally yoked with unbelievers : what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?

5. Or what concord hath *him* of Christ with an idol? or what part hath he that believeth with an infidel?

6. Or what agreement hath a temple of God with idols? for we are a temple of a living God; God hath said, Assuredly I will dwell with them, and walk with *them*; and I will be a God of theirs, and they shall be a people of mine.

7. Wherefore come out from among them, and ye separate, saith Jehovah, and touch not an unclean *thing*; and I will receive you,

8. And will be as a Father unto you, and ye shall be to me as sons and daughters, saith Jehovah Almighty.

CHAPTER VII.

1. Having therefore these promises, dearly beloved, we should cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness by a fear of God.

2. Receive us; we have wronged no man, we

have corrupted no man, we have defrauded no man.

3. I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts *for us* to die and live together.

4. Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with the comfort *of it*, I am exceeding joyful on account of it in all our tribulation.

5. For notwithstanding we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6. However God, that comforteth those that are cast down, comforted us by the coming of Titus;

7. And not by his coming only, but also by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so as to have rejoiced me more.

8. For though indeed I made you sorry with a letter, I do not repent, even though indeed I did repent: I perceive that the same epistle hath made you sorry, perhaps but for an hour.

9. Now I rejoice, not^t that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11. For behold this selfsame thing that existed
er a godly sort to cause affliction, wrought in you
at carefulness, yea, *what* clearing of yourselves, yea,
at indignation, yea, *what* fear, yea, *what* vehement
ire, yea, *what* zeal, yea, *what* revenge! In all
ings ye have approved yourselves to be clear in
s matter.

12. Wherefore, though indeed I wrote unto
1, *I did it* not for his cause that had done
; wrong, nor for his cause that suffered wrong,
t that your diligence to uphold us should have
en made manifest by you in the sight of
d.

13. Therefore we were comforted; and to our
mfort's exceeding increase, we were rejoiced by the
y of Titus, because his spirit was refreshed by
u all.

14. For if I have been glorified any thing to him
you, I am not ashamed; since as we spake all
ings to you in truth, even so your glorying to
tus is truth.

15. And his more abundant inward affection for
u exists, by his remembering the obedience of
u all, how with fear and trembling ye received
m.

16. I rejoice, because I have confidence in you
all *things*.

CHAPTER VIII.

1. Now, brethren, we declare to you the grace
f God bestowed on the churches of Macedonia;

2. How that in a great trial of affliction the

abundance of their joy and as to depth, of their poverty, he caused to abound unto the riches of their sincerity.

3. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4. Praying us with much entreaty the favor, even the almsgiving of the ministering to the saints.

5. And *this they did*, not as we expected, since they gave their ownelves first to the Lord, then unto us, with approbation of God,

6. With respect to that we should entreat Titus, that as he did work effectually, so indeed he should complete in you also the same grace.

7. Since as to everything ye abound in faith, and utterance, and knowledge, and all diligence, and *in* your love to us, that ye should abound in this grace also.

8. I speak not by way of commandment, but on account of the forwardness of others, even to prove *to them* the sincerity of your love.

9. For ye know the grace of our Lord Jesus, that, though he was rich, yet for your sakes he became poor, that ye through such description of poverty might become rich.

10. So in this *matter* I give *no command but* advice: for this is expedient for you; ye who began not only to have effected, but also to desire to repeat after last year's *having effected*.

11. So now then perform the doing of *it*; that

There was a readiness to will, so *there may be* performance also in respect of that which ye

1.

2. For though there be first a willing mind, *it is* expected according to that a man may *obtain*, and according to that he hath not obtained.

3. For *acceptance exists* not in that other men used, and ye burdened :

4. But for an equality, *that* now at this time abundance *may be a supply* for their want, that abundance also may be *a supply* for your want : there may be equality :

5. As it is written, He that *had* much had giving over ; and he that *had* little had no

6. But thanks *be* to God, which put the same best care into the heart of Titus for you.

7. For indeed he accepted the exhortation ; yet going after his own mind more zealous, he went to you.

8. So we sent with him the brother, whose praise is to the gospel throughout all the churches ;

9. And not only *we*, since indeed he was chosen to the churches a fellow traveller such as we are in this grace, which is administered by us to the glory of the Lord, and to *the credit* of our ready service :

10. Avoiding this, that no man should blame us for this abundance which is administered by us

11. For we furnish excellent things, not only in

the sight of Jehovah, but also in the sight of men.

22. And sent with them our brother, whom we have proved diligent in many things, and now much more earnest, even by the great confidence which he has in you.

23. If indeed in behalf of Titus *I write, he is* my partner and fellowhelper concerning you : or of our brethren, *they are* apostles of the churches, and a glory of Christ.

24. Wherefore shew ye the proof of your love, and of our boasting concerning you unto them, respecting an external appearance of the churches,

CHAPTER IX.

1. For verily as touching the ministering to the saints, it is superfluous for me to write to you :

2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many.

3. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said ye were, ye may be ready :

4. Lest haply they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confidence.

5. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand this your bounty, whereof we had given notice, that the same was ready ; in this

case *it exists* as a matter of bounty, and not as of an extorted gift.

6. Also this thing *exists*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8. And God *is* able to make every gift abound unto you; that ye, always having all sufficiency in all *things*, may abound in every good work:

9. (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10. Now he that furnishes abundantly seed to the sower, and bread for food, shall supply and multiply your seed sown, and cause to increase the fruits of your righteousness in everything;)

11. Ye being enriched in all purity of mind, which worketh in us thankfulness acceptable to God.

12. Thus the administration of this service not only supplieth abundantly the wants of the saints, but is also increasing the number of thanksgivings for the Christ;

13. And in the essay of this administration ye glorify God in the subjection of your agreement in the gospel of the Christ, and in purity of mind concerning their fellowship, yea, of all even of them,

14. *In prayer for you after your earnest longing*

for that that makes a grace of God to abound to you.

15. Thanks *be* unto God for his unspeakable gift.

CHAPTER X.

1. Now I Paul myself beseech you on account of the meekness and gentleness of the Christ, who in presence *am* base among you, but being absent *am* bold toward you ;

2. Yet I beseech *you*, that I may not be bold when I attain that confidence, wherewith I think to be bold against some, which think of us as though we walked according to the flesh.

3. For though we walk in the flesh, we do not *war* after the flesh :

4. For the weapons of our warfare *are* not carnal, though mighty through God to the pulling down of strong holds ;

5. *We are* demolishing expectations, and every high thing raised against the knowledge of God, and so *are* bringing into captivity every thought to the obedience after the Christ ;

6. Also having a readiness to expose all disobedience, when your obedience is complete.

7. Understand the things that exist in outward appearance? If any man trusts that he himself is Christ's, let him think this again of himself, that, as he *is* Christ's, even so *are* we.

8. For though I should now boast somewhat more of our authority, which the Lord hath given for

and not for our destruction, I should be named :

less I have thought how possibly I might be by letters.

being the letters indeed announce *powers* weighty and powerful ; but the bodily is weak, and the speech contemptible.

such an one think this, that, such as we are by letters when we are absent, such *will* be in deed when we are present.

I dare not make ourselves of the number : we compare ourselves with some that commend us : for they measuring themselves by themselves, and comparing themselves among themselves, are without comprehension.

when we will not boast of the excess of the *vouchsafed to us*, but after the measure of which the God of measure hath distributed each even unto you.

we stretch ourselves beyond *our measure*, giving authority not coming unto you : but as we loved you, we were prior in the gospel of the

that of the excess of the measures *vouchsafed to us*, a boasting in that which is grief to us : but *we do boast*, having hope through your faith increased by you, we shall be enlarged to preach the gospel, according to our rule, as to an equality in the *measures possessed by those* beyond

and so not in grief pertaining to others, as to

the things prepared *for them being insufficient* do we boast.

17. And he that boasteth in Jehovah, let him boast.

18. For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER XI.

1. Would to God ye were suffering with me a little through a want of sense: for indeed ye do suffer with me.

2. For I am jealous over you of God with zeal for I have espoused you to one husband, that may present *you as* a chaste virgin in the Christ.

3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so it should have corrupted your minds from the singleness and purity that is in the Christ.

4. For if he that cometh preacheth another Jesus whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel which ye have not accepted; rightly, *as not through want of sense* ye were suffering.

5. Even as I reckon I am not a whit behind the very chiefest apostles.

6. Even if indeed *I be reckoned* rude in the preaching *of the gospel*, yet not in the knowledge of since we have thoroughly made manifest among you as to all things.

7. Or have I committed sin in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8. Or have I robbed other churches, taking *ages of them*, to come to you, and do you service;

9. As when I was in want, I was not rendered torpid by anything: for that which was lacking to me the brethren which came from Macedonia abundantly supplied: so in all *things* I have kept myself from being chargeable unto you, and so will I keep *myself*.

10. Truth after Christ exists in me *in so saying*, so that no man shall stop me of this boasting in the regions of Achaia.

11. Why I should not love you, God hath acknowledged *just*.

12. Also what I do, that I should do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13. For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ.

14. And no marvel; for Satan himself transforms himself into an angel of light.

15. Therefore *it is* no great thing if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.

16. Again I say. Let no man think me a fool; and though not verily *such*, yet possibly *such*, let him as a fool receive me, that I may boast myself a little.

17. That which I *now* speak, I speak *it* not after

Jehovah, but as it were foolishly, in this ~~want~~ the foundation of my boasting *exists*.

18. Seeing that many boast after the flesh, I will boast also.

19. For ye suffer fools gladly, seeing ye *yourselves* are wise.

20. *I say gladly*, for ye *truly* endure, if a man bring you into bondage, if a man destroys you, if a man seizes you, if a man exalt himself *against* you, if a man smite you on the face.

21. I speak as concerning reproach, as though we had been weak. Though as regards whereinsoever any is bold, (I speak foolishly,) I am bold also.

22. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23. Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in prisons more frequent, in stripes above measure, in deaths oft.

24. Of the Jews five times received I forty *stripes* save one.

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26. *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren by weariness and painfulness,

. In watchings often, in hunger and thirst, in
 ings often, in cold and nakedness.

. Beside those things that are without, the
 action which cometh upon me daily, the care
 the churches.

. Who is weak, and I am not weak? who is
 ded, and I burn not?

If I must needs boast, I will boast of the
 s which concern mine infirmities.

. The God and Father of the Lord Jesus,
 h is blessed for evermore, hath acknowledged
 I lie not.

. In Damascus the governor under Aretas the
 kept the city of the Damascenes with a garrison
 apprehend me:

. But through a window in a basket was I let
 on account of the wall, and so escaped his
 s.

CHAPTER XII.

It is expedient, not profitable doubtless to
 ; so I will come to visions and revelations of
 vah.

I knew a man in Christ above fourteen years
 (whether by the body's *power*, I cannot tell;
power beyond the body, I cannot tell:) God
 acknowledged such an one caught up to a third
 even *in knowledge*.

Though I knew such a man, (whether by the
 's *power*, or by *power* beyond the body's:)

God hath acknowledged that he was caught up
 e *paradise of the knowledge he enjoys*, and heard

hitherto unspoken words, which it is not possible for a man to utter *of himself*.

5. Of such an one will I boast : but of myself I will not boast, except of the infirmities.

6. For if I should desire to boast, I will not be a fool ; for I will speak the truth, though I forbear to *utter all I know*, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me, even in the abundance of the Revelations *vouchsafed to me*,

7. On which account, that I should not be exalted above measure, there was given to me a thorn in the *possession of flesh*, an angel Satan to buffet me, that I should not be exalted above measure.

8. Concerning this thing I, *when in his presence*, besought the Lord thrice, that it, *the possession of flesh*, should depart from me,

9. Though he had said unto me, My grace is sufficient for thee : for the strength that exists in weakness is perfect. Most gladly therefore will I rather boast of the weaknesses *of my nature*, that the power of the Christ should dwell with me.

10. Therefore I acquiesce in weaknesses, in reproaches, in necessities, in persecutions, and distresses for Christ's sake : for when I am weak, then am I strong.

11. I have become a fool ; ye have compelled me : for I was under an obligation to have been commended of you : for in nothing am I behind the very chiefest apostles, though indeed I be nothing.

12. The indeed signs of an apostle were wrought

long you in all patience in signs and also in
orders and mighty deeds.

13. For what is it wherein ye were inferior to
the other churches, except *it be* that I myself was
not rendered torpid by you? forgive me this
wrong.

14. Behold, the third time I am ready to seize
the opportunity to come to you; verily I will not be
rendered torpid: for I seek not your things, but
yours: for the children ought not to lay up for the
parents, but the parents for the children.

15. And I will very gladly spend and be spent for
your natural lives; though the more abundantly I
love you, the less I be loved.

16. But be it so, I did not burden ~~you~~: ~~but~~
beginning to be crafty, I caught you with guile.

17. Did I make a gain of you by any of the things
which I directed with respect to you?

18. I exhorted Titus, and I jointly directed the
brother *that accompanied him*. Titus made not a
gain of you? walked we not in the same spirit?
walked we not in the same steps?

19. Think ye from long time that we excuse you
from so walking before God in Christ: verily we
rejoice in all things *spoken to you*, dearly beloved,
for your edifying.

20. For I fear, lest, when I come, I shall not find
you such as I would, and *that* I shall be found unto
you such as ye would not: lest *there be* debates,
quarreling, wraths, strifes, backbitings, whisperings,
envellings, tumults:

21. Lest again when I come, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER XIII.

1. This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2. I ~~told~~ ~~before~~, and do foretel, as if I were present the second time, though being absent now to them which already have sinned, and to all the others, that, if I come again, I will not spare :

3. ~~Since~~ ye seek a proof that Christ is speaking by me, who to you *by our* teaching is not weak, but mighty among you.

4. For indeed he was crucified through weakness, yet he liveth through power from God. So also we are weak in him, yet we shall live with him through power from God.

5. Examine yourselves, whether ye be in the faith; prove your own selves, Whether ye your own selves do not know, that Jesus Christ is in you, unless ye exist anything rejected after trial?

6. Then I trust that ye shall know that we are not rejected after trial.

7. And that we pray to God that he does you no evil; not that we should appear approved, but that ye should do that which is good, though we be as persons rejected after trial.

. For we can prevail *with God* in nothing against truth, but for the truth.

. So we are glad, when *in the exercise of power* should be weak, and ye should be strong: this *g* indeed *exists*, we desire your perfection.

0. Therefore I write these things being absent, being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

1. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of the love and peace *you enjoy* shall be with you.

2. Greet one another with an holy kiss.

3. All the saints salute you.

4. The grace of the Lord Jesus, and the love of God, and the participation of the holy spirit *promised to man*, be with you all.

AN ENGLISH VERSION
OF THE
EPISTLE OF PAUL THE APOSTLE
TO THE GALATIANS.

CHAPTER I.

1. Paul, an apostle, (not by men, neither of man's *doctrine*, but of Jesus Christ's, and of God's the Father, who raised him from the dead;)

2. And those which are with me, unto the churches of Galatia, all brethren :

3. Grace *be* to you and peace from God the Father and Lord of our Jesus Christ,

4. Who gave himself for our sins, that he should have delivered us from the forsaken evil age, according to the will of our God and Father :

5. To whom *be* the glory of *this deliverance* for ever and ever. Amen.

6. I marvel that ye are so soon removed from him that called you to *partake of* grace from Christ unto another gospel :

7. Which is not another, except there were some

it trouble you, even wishing to subvert the gospel of the Christ.

3. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let it be accursed.

9. As we said before, so say I now again, If any man is preached a glad tidings unto you than that ye have received, let him be accursed.

10. And do I now confide in men, or God? or do I seek to please men? if I yet was pleasing men, I could not probably be a servant of Christ.

11. But I certify you, brethren, that the gospel which was preached of me is not after man.

12. For I neither received it of man, neither was I taught it, save through a revelation of Jesus Christ.

13. Verily ye have heard of my conversation in the past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted

14. And was profiting to the Jews' religion above my equals in mine own nation, being more exceedingly zealous for the traditions of my fathers.

15. But when he was pleased, who separated me from my mother's womb, and called me through his grace,

16. To reveal his Son to me, that I might preach him among the heathen immediately; I conferred with flesh and blood:

17. Neither went I up to Jerusalem to them which

were apostles before me ; but I went into Arabia, and returned again unto Damascus.

18. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19. But other of the apostles saw I none, save James the Lord's brother.

20. Now the things which I write unto you, behold, before God, that I lie not.

21. Afterwards I came into the regions of Syria and Cilicia ;

22. Although I existed unknown by face unto the churches of Judæa which were in Christ :

23. As they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24. Yet they glorified God on my account.

CHAPTER II.

1. Then fourteen years after I went up again to Jerusalem with Barnabas, having chosen as a companion Titus also.

2. And I went up with a revelation, indeed I communicated unto them the gospel which I preach among the Gentiles, but privately to them which were of reputation, not that I do run, or had run, for a vain thing.

3. (Indeed not even Titus, who was with me, being a Greek, was compelled to be circumcised :)

4. But because of false brethren stealthily brought in, who came in privily to spy out our liberty which we have in the Dispensation of Jesus, that they might bring us into bondage :

5. To whom we gave place by the subjection *they required*, no, not for an hour; that the truth of the gospel might continue with you.

6. Now pertaining to those who seemed to be somewhat, whatsoever they once were, it maketh no matter to me: God accepteth no man on account of his external state: even they who think with me added nothing to me *less of them to require*:

7. Except before their face seeing that the gospel of the uncircumcision was believed in by me, as *the gospel* of the circumcision *was* by Peter;

8. (For he that wrought effectually by Peter in the apostleship of the circumcision, the same was mighty by me toward the Gentiles:)

9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10. Only *they would* that we should remember he poor; the same which I also was forward to do.

11. Nevertheless when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12. For before that certain came from James, he did eat with the Gentiles: but when he was come, he withdrew and separated himself, fearing them which were of circumcision.

13. And the other Jews dissembled likewise with

him ; insomuch that Barnabas also was carried away with their dissimulation.

14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, then it is not after the manner of Jews *thou livest* ; why compellest thou the Gentiles to live as do the Jews ?

15. (We *who are* Jews by nature, and not of Gentiles *are* sinners,)

16. For having known, that man is not justified by works of law, except through faith after Christ, even Jesus, even we have believed in Jesus Christ, that we might be justified through faith after Christ, and not through works after law : because through works after law all flesh shall not be justified.

17. And if *each* seeking to be justified by Christ, we are found *accepted*, and they sinners, then is Christ *in not saving them*, a minister of sin ? This cannot be.

18. For if I build again *for saving*, the things *for saving them* which I destroyed, I make myself a transgressor *in having destroyed them*.

19. For I through law's *requirements for justification* died to law's *attainment of it*, that I might have life with God.

20. I *as to law's attaining justification* have been crucified with Christ : nevertheless I have life ; not yet I, but Christ has life for me : and what *have* I now ? I have life in the flesh through faith, I have

through the faith of God, and of Christ who
me, and gave himself for me.

I do not frustrate the grace of God: for if
cipation *is attained* by law, then Christ uselessly

CHAPTER III.

O foolish Galatians, who hath bewitched you,
whose eyes Jesus Christ hath been evidently
rth, he having been crucified?

This only would I learn of you, Received ye
pirit's *freedom from guilt* by the works of law,
the hearing of faith?

Are ye so foolish? having begun with *assistance*
r spirit, are ye now able to be made perfect
e flesh?

Have ye suffered so many things in vain? if
yet in vain.

Moreover he that ministereth to you the spirit's
from guilt, and worketh miracles among you,
he it by the works of law, or by the hearing
th?

Just as Abraham believed God, and it was
nted to him unto justification.

Ye know indeed that they which are of faith,
me are children of Abraham.

And the scripture's having foreseen, that God
: justify the heathen through faith, preached
e the glad tiding through Abraham, *in saying*,
ee shall all nations be blessed.

So then they which be of faith are blessed with
ul Abraham.

10. For as many as are of works of law are under a curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11. And that no man is justified by law in the sight of God, *it is evident*: for, The just shall live through faith.

12. And the law exists not through faith: but, The man that doeth its requirements shall live through them.

13. Christ hath redeemed us from the curse of the law, being made a curse for us: (for it is written, Cursed is every one that hangeth on a tree:)

14. That the blessing of Abraham might come on the Gentiles in the Dispensation of Jesus; that we might receive the promise of the spirit through faith.

15. Brethren, for man, I say, as well as by man, a covenant having been confirmed, no man disannulleth, or addeth thereto.

16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. Also this *I say*, I assert a covenant that has been confirmed of God, a law which existed for four hundred and thirty years, does not disannul, that it should make the promise of none effect,

18. For if the inheritance *be* through law, *it is* not then through promise: but God gave *it* to Abraham through promise.

19. Wherefore then *existed* the law concerning transgressions. It was a favor added until perhaps the seed should come to whom the promise was made; *it* having been ordained by angels to the hand of a mediator.

20. Now a mediator of no change cannot exist, yet God the same does exist.

21. Then the law is with the promises? God forbid: for if there had been a law given which could have given life, verily justification would perhaps have been through law.

22. But the scripture hath concluded the all things *man effects* under sin, that the promise concerning belief of Jesus Christ might be given to them that believe.

23. Now before the faith *that gives life* came, we were kept under law, shut up unto faith which should afterwards be revealed.

24. Wherefore the law was our schoolmaster with respect to Christ, that we might be justified through faith.

25. But after the faith's having come, we are no longer under a schoolmaster.

26. For ye are all children of God through the faith that exists by the Dispensation of Jesus.

27. For as many as have been baptized into Christ have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in the Dispensation of Jesus.

29. And if ye *be* of Christ, then are ye of Abraham's seed, and heirs according to promise.

CHAPTER IV.

1. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and governors until the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world:

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under a law,

5. That he might redeem them that were under a law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba is the Father.*

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir through God.

8. For when ye knew not God, ye did service unto them which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, by which ye desire again to be in bondage?

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labour in vain.

2. Brethren, I beseech you, be as I *am*; for *as* as ye *are*: ye have not wronged me at

3. Ye know how through infirmity of the flesh I preached the gospel unto you too soon.

4. But my making trial of you which was after the flesh ye despised not, nor rejected; but received me as an angel of God, as a Christ, even *as* I *is*.

5. Where is then your blessedness? for I bear record, that, if *it had been* possible, ye would have plucked out your eyes, and have given them to me.

6. Am I therefore become your enemy, because I tell you the truth?

7. They zealously affect you not well; for they would shut us up, that ye might affect us *in*.

8. Now *it is* good that ye be zealously affected only in *a good thing*, and not only in the endeavour to draw me toward you.

9. My little children, of whom I travail in birth until Christ be formed in you,

10. Verily they were designed to draw me toward you now, and to change my voice; because I stand in doubt of you.

11. Tell me, ye that desire to be under a law, do ye not hear the law?

12. For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.

23. But he *who was* of the bondwoman was born *a son* as to flesh ; but he of the freewoman was *a son* as to promise.

24. Which things are an allegory : for these represent the two covenants ; the one from the mount Sinai, begetting *children* to bondage, which is Agar.

25. For this Agar represents mount Sinai in Arabia, and answereth to Jerusalem which now is, for it is in bondage in *relation to* her children.

26. But Jerusalem which is above is free, *that* which is our mother.

27. For it is written, Rejoice, *thou* barren that bearest not ; break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath an husband.

28. Now ye, brethren, as Isaac, are children of promise.

29. But as then he that was *a son* as to flesh persecuted him *that was a son* as to spirit, even so *it is* now.

30. Nevertheless what saith the scripture ? Cast out the bondwoman and her son : for the son of the bondwoman shall not be heir with the son of the freewoman.

31. So then, brethren, we are not children of a bondwoman, but of the free : Christ did make us free in the liberty *he vouchsafed to us*.

CHAPTER V.

1. Stand fast, and be not entangled again with the yoke of bondage.

Behold, I Paul say unto you, that if ye be
circumcised, Christ shall profit you nothing.

For I testify again to every man that is cir-
cumcised, that he is a debtor to do the whole

law. Ye were left unnoticed by Christ, whosoever are
justified through law; ye are fallen from the grace
offered.

Let us not conclude by mental operation, *that* on
account of faith, a hope of justification *exists* for

us. For in Christ neither circumcision availeth any
thing, nor uncircumcision; but faith which worketh
love.

Ye did run well; who did hinder you not to
obey the truth?

The persuasion it is not of him that calleth

us. A little leaven leaveneth the whole lump.

I have confidence concerning you, that ye
are none otherwise minded: but that he that
calleth you shall bear his judgment, whosoever

Now I, brethren, if I yet preach circumcision,
if I yet suffer persecution? then is the offence
of the cross ceased.

I would that they shall separate themselves
from you, lest they trouble you.

For, brethren, ye have been called unto liberty;
ye are not liberty in actual serving in the flesh,
but ye are to the love *its existence requires*.

14. For all the law is contained in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. Now I say, Walk by mental guidance, and ye shall not fulfil the desires of the flesh.

17. For the flesh desires in opposition to the spirit, and the spirit in opposition to the flesh: and these are opposed the one to the other: that what things possibly ye should desire to do, these things ye should not do.

18. Nevertheless if ye be led by mental guidance, ye are not under any law's *requirements*.

19. As the works of the flesh are manifest, which are *these*; fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies,

21. Envyings, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit a kingdom of God.

22. And the fruit of mental guidance, is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. Though they that are of the Dispensation of Jesus have crucified the flesh, through the sufferings and desires that they have to endure.

If we live by mental guidance, we should also
by mental guidance.

We should not be desirous of vain glory, pro-
voking one another, envying one another.

CHAPTER VI.

Brethren, if even a man be overtaken in a
fault which are spiritual, restore such an one in
gentleness; considering thyself, lest thou
be tempted.

Bear ye one another's burdens, and so fulfil the
law of the Christ.

For if a man think to exist some *new*
thing, there being nothing *new*, he deceiveth him-

self. Let every man prove his own work, and
let him have vaunting against himself alone,
and not against the other.

For every man shall bear his own burden.

Nevertheless let him that is taught in the word
be common with him that teacheth all good

things: not deceived; God is not mocked: for
whatsoever a man soweth, that shall he also

reap. For he that soweth to his own flesh shall of
the flesh reap corruption; but he that soweth to
the spirit shall of the spirit reap life ever-

lasting. And having effected the good, we should not
be weary: for in due season we shall reap, if we
do not faint.

10. Then therefore as we have opportunity, we should do good unto all *men*, but especially unto them who are of the households of the faith.

11. Ye see how many things in letters I have written unto you with mine own hand.

12. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of the Christ even Jesus.

13. For neither they who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by means of whom the world has been crucified unto me, and I unto the world.

15. For neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16. And as many as walk according to this rule, peace *exists* for them, and mercy, and for the rest of the Israel of God labour for me.

17. Place no man near *to God*: for I proclaim the marks *obtained* of Jesus in my body.

18. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

AN ENGLISH VERSION
OF THE
EPISTLE OF PAUL THE APOSTLE
TO THE EPHESIANS.

CHAPTER I.

1. Paul, an apostle of Christ, even Jesus, with approbation of God, to the saints which are at Ephesus, and to the faithful in the Dispensation of Jesus :

2. Grace *be* to you, and peace, from God our Father and Jesus Christ's Lord.

3. Blessed *be* the God of our Lord Jesus Christ, who hath blessed us with all spiritual blessings among the heavenly in Christ :

4. According as through love he chose us in him before the foundation of the world to be holy, even without blame before him :

5. He having predestinated us unto an adoption of children in Christ even Jesus to himself, according to the good pleasure of his will,

6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7. In whom we have the redemption obtained through his blood, the forgiveness of the sins that existed through the riches of his grace ;

8. Which hath abounded unto us to the limits of all wisdom and prudence ;

9. He having made known unto us the secret determination of his will, according to his good pleasure which he did purpose in him :

10. In a dispensation of the fulness of times to gather together all things that exist in the Christ, both which are in heaven, and which are on earth in him :

11. In whom even we *Jews* obtained the inheritance, *we* having been predestinated as far as regards the design of him who worketh all things after the counsel of his will :

12. That we should exist to praise of his glory, who had first trusted in the Christ.

13. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believed, he is sealed with the holy spirit of promise,

14. Which is an earnest of our inheritance until the redemption *from our state* of preservation *ceases*, unto praise of his glory.

15. Wherefore I also, after I heard of your faith in the Lord of Jesus, even that that exists in all the saints,

16. Cease not to give thanks for you, making mention in my prayers ;

17. In order that the God of our Lord Jesus

Christ, the Father of the glory *we are seeking*, may give unto you a spirit of wisdom and revelation in a knowledge of him :

18. The eyes of the affection having been enlightened; that ye may know who is the hope of whom he is calling, and who the riches of the glory of his inheritance to the saints,

19. And what is the exceeding greatness of his power to us who believe in the working of the might of his power,

20. Which he wrought in relation to the Christ, when he raised him from the dead, and set *him* at his own right hand in the heavens,

21. Far above all power, and principality, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come :

22. And put all *things* under his feet, and gave him a control over all *things* in the church,

23. Which is his body, the fulfilling of him that is fulfilling the all things *he has promised* to all ;

CHAPTER II.

1. Though you were dead by your trespasses and sins ;

2. Wherein in time past ye walked according to the course of this world, according to the ruler of the power that is air, the spirit that now worketh in the children of the unbelief *of the gospel* :

3. With whom also we all had our conversation in times past through the lusts of our flesh, in

fulfilling the desires of the flesh and of the mind; and so had existed by *the attainments* of nature, children of wrath, as also the others.

4. But God, being rich in mercy, by means of his great love which encompassed us,

5. Though we were dead by trespasses and lusts, hath quickened us together with Christ, (having been saved *from alienation to God in this world* ye are by grace ;)

6. And hath raised *us* up, and made *us* sit together with the heavenly in the Dispensation of Jesus :

7. That in the ages to come he might shew the exceeding riches of his grace in kindness *shewn* to us in the Dispensation of Jesus.

8. For ye having been saved *from alienation to God in this world* are by the grace *that ye obtain* through faith ; and so that is not *attained* of yourselves : *it is* the gift of God :

9. Not of works *is it attained*, lest any man should boast.

10. For we are his workmanship, created *children of God* in the Dispensation of Jesus by good works, which God hath before ordained *as a requisite to salvation*, in order that we should walk in them.

11. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ;

12. That at that time ye were existing without Christ, being aliens from the commonwealth of the

uel, and strangers from the covenants of their
mise, having no hope, and without God in the
ld:

3. But now in the Dispensation of Jesus ye
sometimes were far off were made nigh by
blood of Christ.

4. For he is our peace, who hath made both
; even having broken down the middle wall of
tition *between us*; viz., the enmity;

5. Having abolished by his flesh the law of the
mandments with respect to ordinances; for to
ce in him the twain into one new man; making
ce *between us*,

6. As he should have reconciled both in God
he in one body by means of the cross, having
n the enmity thereby:

7. And having come, he preached peace to you
ch were afar off, also peace to them that were
h.

8. Seeing *it is* through him we both have the
ss by one spirit unto the Father.

9. Now therefore ye are no more strangers and
igners, but fellowcitizens with the saints, and
eholds of God;

10. Having been built upon the foundation of
apostles and prophets, by Christ even Jesus
g a chief corner *stone* of it;

11. On which *foundation* each building fitly
ed together groweth unto an holy temple to
wah:

12. On which *foundation* also ye are builded

together unto an habitation of the Christ in Spirit.

CHAPTER III.

1. For this cause I Paul, the prisoner of the Christ even Jesus for you Gentiles,

2. If indeed ye heard the dispensation of the grace of God which was given me unto you :

3. By revelation he made known unto me the mystery ; (as I wrote afore in a detail *statement*,

4. Whereby, when ye read, ye may understand my knowledge in the mystery concerning the Christ)

5. Which in other ages was not made known by the sons of the men *that possessed the record of it*, as it is now revealed by his saints and prophets ;

6. That the Gentiles should in spiritual state be fellowheirs, and of the same body, and partakers of the promise in the Dispensation of Jesus by means of the gospel :

7. Whereof I was made a minister, by the gift of the grace of God that was given unto me by the effectual working of his power.

8. This grace was given unto me, who am less than the least of all saints, I *was given* to preach to the Gentiles the unsearchable riches of the Christ ;

9. And to make all *men* see who has the stewardship of the mystery, which from the beginning of the world hath been hid by God, who created all the mystery :

10. To the intent that now unto the principalities and the powers in the heavenly *states* might be shown by means of the church the manifold wisdom of God,

11. According to an eternal purpose which he completed in the Dispensation of Jesus by our Lord :

12. By whom we have the boldness and access with confidence that we possess in the belief of him.

13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14. For this cause I bow my knees unto the Father,

15. Of whom the whole family in heaven and earth is named,

16. That he would grant you, according to the riches of his glory, an ability to be strengthened by his Spirit ;

17. For the inner man to dwell in the Christ *by means of the faith that exists* in your hearts ; ye having been rooted and grounded in love,

18. That ye may be able to comprehend with all the saints what is the breadth, and length, and depth, and height ;

19. And so to know that which passeth knowledge, love for the Christ ; that ye might be filled with all the fulness of God.

20. Even by him that is able to do exceeding abundantly above all that we ask or think, by the power that worketh in us,

21. Unto him *be* the glory *obtained* by the Ch in the Dispensation of Jesus throughout all : world without end. Amen.

CHAPTER IV.

1. I therefore, the prisoner of Jehovah, bes you that ye walk worthy of the calling where ye are called,

2. With all lowliness and meekness, with suffering, forbearing one another in love ;

3. Endeavouring to keep the unity of the in the bond of the peace *enjoined*.

4. *There is* one body, and one spirit, even are called in one hope of your calling ;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who is above yet with all in all.

7. But unto every one of you is given according to the measure of the gift of Christ.

8. Wherefore he saith, When he ascended high, he led captivity captive, and gave gifts men.

9. (Now that he ascended, what is it but he also descended first into the lower parts of earth ?

10. He that descended is the same also that ascended up far above all heavens, that he might subdue all things.)

11. And so he gave the real apostles ; and prophets ; and the evangelists ; and the pastors and teachers ;

12. For the perfecting of the saints in the work of ministering to others in instructing of the body of the Christ :

13. Till we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto a measure of stature after the fulness of the Christ :

14. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of the doctrine after the sleight of the men after cunning craftiness, on account of the fraud of the error *they propagate* ;

15. But speaking the truth in love, we should have increased unto him all things, which is the head, *even* Christ :

16. Of whom the whole body being fitly joined together and compacted by means of every joint of the supply to effectual working, in measure after one of every part, *it* maketh increase of the body in edifying of itself in love.

17. This I say therefore, and testify through Jehovah, that ye *henceforth* walk not as indeed the Gentiles walk, in vanity after their mind,

18. Having the understanding darkened, being alienated from the life after God through the ignorance that is in them through the blindness of their heart :

19. Who being past feeling have given themselves over unto the lewdness of work of all uncleanness with greediness.

20. But ye have not so learned the Christ ;

21. If so be that ye have heard him, and have been taught by him, (seeing truth exists in the Dispensation of Jesus,)

22. To put from you with the former expectation the old *state of* man, which is destroyed on account of the lusts of the deceit *it fosters* ;

23. And to be renewed in the spirit of your mind.

24. Even to put on the new *state of* man, which by God is created for justification and holiness after the truth.

25. Wherefore having put away this deceit, speak every man truth to his neighbour : for we are members one of another.

26. Will ye be angry and not sin : *then* let not the sun go down upon your wrath :

27. Neither give place to the devil.

28. Let him that stole steal no more : but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29. Let not every harsh communication proceed out of your mouth, but that only which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the holy Spirit of God, whereby ye are assured of a day of redemption.

31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice :

32. And be ye kind one to another, tender-

hearted, forgiving one another, even as also God in Christ hath forgiven us.

CHAPTER V.

1. Be ye therefore followers of God, as dear children ;

2. And walk in love, even as Christ also hath loved you, and hath given himself on your account an offering and a sacrifice to God of a sweetsmelling savour.

3. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ;

4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5. For this ye know, (knowing that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath an inheritance in the kingdom of the Christ and of God.

6. Let no man deceive you with vain words :) that because of these things cometh the wrath of God upon the children of unbelief.

7. Be not ye therefore partakers with them.

8. For ye were once dark, but now in Jehovah are ye light: walk as children of light :

9. (For the fruit of the light is in all goodness and righteousness and truth ;)

10. Proving what is acceptable unto the Lord.

11. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12. For it is a shame even to speak of those things which are done after them in secret.

13. But all these things being reprov'd in light are made manifest: for whatsoever is manifest is a light.

14. Wherefore he saith, Awake thou that sleepest and arise from the dead, and the Christ shall give thee light.

15. See then strictly that ye walk, not as the Gentiles do, but as wise,

16. Redeeming the time, because the days are evil.

17. With respect to this, be ye not foolish, but understanding what the will of our Lord is.

18. And be not drunk with wine, wherein is excess; but be full in spirit;

19. Speaking to yourselves in psalms and songs, singing and making melody in your hearts to the Lord;

20. Giving thanks always unto God our Father for all things named after our Lord Jesus Christ even Jesus;

21. Submitting yourselves one to another as the fear of Christ *permits*.

22. Wives, submit yourselves unto your husbands, as unto the Lord.

23. For a husband is a head of the wife as Christ is a head of the church: he is a saviour of the body.

24. Therefore the church is placed under Christ, so also are the wives placed under their own husbands in every thing.

5. Husbands, love your wives, even as the Christ loved the church, and gave himself on its account;

6. That he might sanctify it, having cleansed *self* in the bath of the water of command,

7. That he might present to himself a glorious *re*, the church not having spot, or wrinkle, or such thing; but that it should be holy and without blemish.

8. So also ought men to love their wives as *r* own bodies. He that loveth his wife loveth *self*.

9. For no man ever yet hated his own flesh; nourisheth and cherisheth it, even as also the *ist* the church:

10. For we are members of his body.

1. For this cause shall a man leave his father mother, and shall be joined unto his wife, and *r* two shall be as one flesh.

2. This is a great mystery: yet I speak concerning Christ and the church.

3. Nevertheless let every one of you that are married so love his wife even as himself; even the *, in order that she reverence *her* husband.*

CHAPTER VI.

Children, obey your parents: for this is *l*.

Honour thy father and mother; which is a commandment with promise;

That it may be well with thee, and thou *est* live long on the earth.

4. And, ye fathers, provoke not your children: but bring them up with education and instruction concerning Jehovah.

5. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, as to singleness of your heart in relation to the Christ ;

6. Not with eyeservice, as menpleasers ; but as servants of Christ, doing the will of God from the soul with good will ;

7. Doing service thus for the Lord's sake and not for man's :

8. Knowing that such *man*, if any good thing he doeth, the same shall he receive of Jehovah, whether *he be* bond or free.

9. And, ye masters, do the same things unto them, forbearing threatening : knowing that their and your Master is in heaven ; and that there is no respect of persons with him pertaining to the henceforth.

10. Be strong in Jehovah, and in the power of his might.

11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12. For ye wrestle not against flesh and blood, but against the principalities, against the powers, against the rulers of this darkness *that opposes us*, against the spiritual effects of the wickedness of the heavenly.

13. Wherefore take the whole armour of God,

ye should have been able to have stood in the day, even having done all to stand.

4. Stand therefore, having your loins girt about truth, and having on the breastplate of the justification *that I preach* ;

5. And your feet shod with a preparation of the gospel of the peace *that I also preach* ;

6. Above all, having taken the shield of the truth *I enjoin*, wherewith ye shall be able to quench the fiery darts of the wicked.

7. Then take the helmet of the salvation *that is promised*, and the sword of the Spirit, which is the word of God :

8. Praying always with all prayer and supplication in spirit with respect to it, and watching with perseverance and supplication for all the saints ;

9. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery,

10. For which I am an ambassador in bonds : wherein I may speak boldly, as I ought to speak.

11. Now that ye also may know my affairs, *and* I require all things to have made known to you, Tychicus is the beloved brother and faithful minister in Jehovah.

12. Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* might comfort your hearts.

13. Peace be to the brethren, and love with faith, in God, Father and Lord of Jesus Christ.

24. *This is the grace that is to all them that love our Lord Jesus Christ in sincerity.*

AN ENGLISH VERSION
OF THE
EPISTLE OF PAUL THE APOSTLE
TO THE PHILIPPIANS.

CHAPTER I.

1. Paul and Timotheus, the servants of Christ even Jesus to all the saints in the Dispensation of Jesus which are at Philippi, with the bishops and ministers :

2. Grace *be* unto you, and peace, from God our Father and Jesus Christ's Lord.

3. I thank my God upon every remembrance of you,

4. Always in every prayer of mine for you all making request with joy,

5. For your fellowship in the gospel from the first day until now ;

6. Being confident of this very thing, that he which hath begun a good work for you will perform *it* until the day of Christ even Jesus :

7. Even as it is meet for me to think this of you all, that I should have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers with me of the grace.

8. For God is my witness, how I long after you all in bowels after Christ even Jesus.

9. Even this I pray for, that your love may abound yet more and more in knowledge and in all judgment;

10. That ye may approve things that are more excellent; that ye may be sincere and without offence at the day of Christ;

11. Having been filled with fruit for justification, which is by Jesus Christ unto glory and praise of God.

12. Now I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto furtherance of the gospel;

13. So that my bonds appear to have been for Christ in all the palace, and in all other *places*;

14. Even many of the brethren in Jehovah, waxing confident by my bonds, are much more bold to speak the word of God without fear.

15. Some indeed preach the Christ even of envy and strife; but some also of good will:

16. Those indeed that have not known through love, that I am set for the defence of the gospel.

17. Now those that are of contention preach Christ not sincerely, supposing to add affliction to my bonds.

18. But how? seeing every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19. Indeed I have perceived that this shall turn out to me *at time of salvation an increase* of your prayer, and exercise of the spirit after Jesus Christ,

20. By my earnest expectation and hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21. For Christ is to me the object to live, and gain the object to die.

22. Now if it was my object to live in the flesh, this *which I pursue* is a fruit of my labour to me: so what I shall choose I wot not.

23. For I am in a straight betwixt the two, having a desire to depart, and to be with Christ; which is far better:

24. Nevertheless to abide in the flesh is more needful for you.

25. And this having influenced *me*, I perceive *it to be better* that I shall abide and continue with you all for your furtherance and joy from the faith;

26. That your rejoicing may be more abundant in the Dispensation of Jesus through me by my coming to you again.

27. Only let your conversation be as it becometh the gospel of the Christ: that whether I come and

1, or else be absent, I may hear of you, that ye fast, with one spirit, one mind, striving in the faith of the gospel ;

And so in nothing be terrified by the adversity *to it* : which is to them an evident token of even of your salvation, and that *a token* from

For unto you is given the opposition on t of Christ, not only that against him to *prove* us believe, but also that on account of him to *that you can* suffer for his sake ;

All having the same conflict, ye see a like in me, as now ye hear by me.

CHAPTER II.

Now if *there be* any consolation in Christ, if comfort of love, if any fellowship of spirit, if any and mercies,

Fulfil ye my joy, that ye be likeminded, the same love, *being* of one accord, of one

let nothing *be done* through strife or vain- but in lowliness of mind let each esteem the that are better than themselves.

Look not every man on his own things, but man also on the things of others.

let this be esteemed by you, which is also in compensation of Jesus :

Who, being *in heaven* in the form of a God, ought it not robbery to exist like a God *on*

Nevertheless he made himself of no reputation,

but took the form of a servant, and made himself in the likeness of men :

8. And being found in fashion as a man, he humbled himself, and made himself obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him the name which is above every name :

10. That in the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ;

11. And *that* every tongue should confess that Jesus Christ *is* a Lord, to the glory of God the Father.

12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence with fear and trembling, work out your own salvation.

13. For it is a God which worketh for you both the possibility to will and the possibility to do from the pleasure *to be derived therefrom*.

14. Do all things without murmurings and disputings :

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ;

16. Holding forth the promise of life, for a boast in me, until the day of Christ, that I do not run in vain, neither labour in vain.

17. For if indeed I be offered for the sacrifice,

the public ministry of your faith, I joy,
ce with you all.

or the same cause also do ye joy, and rejoice

ow I trust in the Lord of Jesus to send
is shortly unto you, that I also may be of
fort, when I know your state.

or I have no man likeminded, who will
care for your state.

or all seek their own, not the things which
t's even Jesus's.

at ye know the proof of him, that, as a
the father, he hath served with me in
d.

uch a man indeed I hope to send, that pro-
shall direct my attention from the things
; immediately by me.

erily I trust in Jehovah that he shall speedily

et I supposed it necessary to send to you
litus, my brother, and companion in labour,
wsoldier, but your messenger, and he that
my business.

ruly he longed after you all, and was *for*
come with fatigue, whereby it was that ye
at he had been sick.

or indeed he was sick nigh unto death : but
mercy on him ; and not on him only,
ne also, lest I should have sorrow upon

sent him therefore the more carefully, that

when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29. Receive him therefore in Jehovah with all gladness ; and hold such in reputation :

30. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of public ministry by me.

CHAPTER III.

1. Finally, my brethren, rejoice in Jehovah, *that I* write the same things to you, to me indeed it is not idle, as for you *it is* safe.

2. Beware of the shameless, beware of the evil workers, beware of the concision.

3. For we are the circumcision, which worship in a spirit *accepted* of God, even exulting in the Dispensation of Jesus, and having no confidence in the flesh.

4. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

5. Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ;

6. Concerning zeal, persecuting the church ; touching the justification which is by law, blameless.

7. But what things were gain to me, those a loss have been pointed out by means of the Christ.

8. Therefore doubtless, indeed even all things I point out to be a loss by means of the excellency

of the knowledge by the Christ, even Jesus my Lord: on account of whom, all things of which I suffered the loss, I do count them *but* dung, that I may win Christ,

9. And be found in him, (not holding my justification *to be* that which is of law, but that which is through faith after Christ, the justification which is of God on account of the faith :)

10. In respect of that I should have acknowledged him, and the power of his resurrection, and a fellowship of sufferings like his, being conformable unto his death ;

11. If by any means I should have come to a conclusion as to the resurrection of the dead.

12. Not as though I had already attained, either were already perfect : but I follow after, if even I should have attained to that for which also I was attained by Christ.

13. Brethren, I count not myself to have attained: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before as to a goal,

14. I press toward the prize of the high calling of God in the Dispensation of Jesus.

15. Let therefore, as many as be full grown, be thus minded: and if any thing should be otherwise, remember, God shall reveal even *this* unto you.

16. Nevertheless until then, we have attained to that we should in order walk.

17. Brethren, be followers together of me, and

mark them which walk so, as ye have us for an ensample.

18. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of the Christ:

19. Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in the shame of them who mind the earthly things.)

20. For our conversation in the heavens begins to exist: from whence also we look for a Saviour, a Lord, even Jesus Christ:

21. Who shall change the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things that exist in him.

CHAPTER IV.

1. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in Jehovah, *my* dearly beloved.

2. I beseech Euodias, and beseech Syntyche, that the same they mind in Jehovah.

3. And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.

4. Rejoice in Jehovah alway: *and* again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord *is* at hand.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds in the possession of Jesus.

Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* whatsoever things *are* pure, whatsoever things lovely, whatsoever things *are* of good report; if *be* any virtue, and if *there be* any praise, acknowledge these things.

Things, which ye have both learned and received, and heard, and seen through me, these do. The God of the peace *resulting therefrom* shall be with you.

Verily I rejoiced in Jehovah greatly, that at the last your care of me hath flourished; wherein ye were also careful, but ye lacked opportunity.

Not that I speak in respect of want: for I received instruction by what *means* I am to be content.

I have experienced both to be abased, and have experienced also to abound: in each and in all things I have been instructed both to be full and to be hungry, both to abound and to suffer need.

I can do all things in him which strengthen me.

Notwithstanding ye have well done, that ye communicate with my affliction.

15. Now even ye Philippians know, that in the beginning of the gospel, when I departed from Macedonia, no church communicated by promise of giving and receiving, but ye only.

16. Assuredly even in Thessalonica ye sent once and again to me unto the necessity.

17. Not that I desire a gift : but I desire fruit that may abound to your account.

18. For I have all, and abound : I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

19. So my God shall supply all your need by his riches in glory in the Dispensation of Jesus.

20. So then unto God and our Father *exist* the glory *of it* for ever and ever. Amen.

21. Salute every saint in the Dispensation of Jesus. The brethren which are with me greet you.

22. All the saints salute you, chiefly they that are of Cæsar's household.

23. The grace of our Lord Jesus Christ *be* with you all.

AN ENGLISH VERSION
OF THE
EPISTLE OF PAUL THE APOSTLE
TO THE COLOSSIANS.

CHAPTER I.

1. Paul, an apostle of Christ even Jesus with approbation of God, and Timotheus the brother to the saints and faithful brethren in Christ which are at Colosse :

2. Grace *be* unto you, and peace, from God our Father.

3. We give thanks to God, the Father of our Lord Jesus, praying always for you.

4. Since we heard of your faith in the Dispensation of Jesus, and of the love *which ye have* to all the saints,

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel which ye as also all the world possess ;

6. It exists bringeth forth fruit and being in-

creased as *it doth* also among you, since the day ye heard and acknowledged the grace of God in truth :

7. As ye learned of Epaphras our dear fellow-servant, who is faithful concerning us ;

8. A minister of the Christ who even declared unto us your love in spirit.

9. For this cause we also, since the day we heard *it*, do not cease to pray for you, that ye might be filled with the knowledge of his will ;

10. That ye might in all wisdom and spiritual understanding walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ;

11. Strengthened in every power by the dominion of his glory, unto all patience and longsuffering ;

12. Giving thanks with joyfulness unto the Father, which hath called and made you meet to be partakers of the inheritance of the saints by the light *He vouchsafed to you :*

13. Who hath delivered us from the power of the darkness *in which we were*, and hath translated us into the kingdom of his dear Son :

14. In whom we have the redemption, *even the forgiveness of the sins that exclude from the kingdom :*

15. *The son who in that kingdom* is a likeness of the invisible God, a firstborn *in it* of every creature :

16. For in him were all things *in the kingdom* created, that are in heaven, and that are in earth,

the visible and the invisible things, whether *they be* thrones, or dominions, or principalities, or powers : *All things in the kingdom* were created by means of him, and with reference to him :

17. And he exists before all things, and in him *All things in the kingdom* have existence.

18. And so he is the head of the body ~~that~~ is the church : who is the beginning, a firstborn from the dead ; that to all he might be seen to be the first.

19. For it was thought well, that in him should *All the fulness of the kingdom* dwell ;

20. And so he having made peace through the blood of his cross with respect to the kingdom, by him to reconcile anew *all things in the kingdom* unto himself ; whether *they be* the things in earth, or the things in heaven.

21. Even having made peace with respect to your ~~ance~~ having been alienated, yea enemies to *your* understanding by wicked works,

22. But now ye should have been reconciled *new by baptism* in the body of his flesh, on account of the death *you must incur*, to display you *man to be* holy and unblameable and unreprou- ble in his sight ;

23. If indeed ye continue in the faith grounded and settled, and not moved away from the hope of the glad tidings, which ye have heard of him which was preached to every creature which is under heaven ; whereof I Paul became a minister ;

24. Who now rejoice in my sufferings for you, and fill up in return that which is behind of the afflictions of the Christ in my flesh for his body, which is the church :

25. Whereof I became a minister in the Dispensation of God which is given to me for you, to complete the word of God ;

26. *Even* the mystery which hath been hid from the ages past, and from the generations present, but now is made manifest to his saints :

27. To whom God would make known, what is the riches of the glory of this mystery toward the Gentiles ; which Christ is to you, the hope of the glory *of the mystery* :

28. Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ :

29. In doing which I also striving in his working which worketh by me mightily am wearied.

CHAPTER II.

1. Now I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh ;

2. That their hearts might be comforted, being knit together by love, even through all abundance of the full assurance of the knowledge *possessed by them* with respect to the knowledge of the mystery of God concerning Christ ;

3. In whom are hid all the treasures of the wisdom and knowledge *respecting it*.

4. This I say, lest any man should beguile you with enticing words.

5. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6. Therefore as ye did receive the Christ even Jesus the Lord, so walk in him :

7. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8. Beware lest any man should ensnare you through the philosophy and vain deceit after the tradition of the men that are after the rudiments of the world, and not after Christ.

9. For in him dwelleth all the fulness of *knowledge* of the Godhead pertaining to the body.

10. And ye have been made complete in him, which *completeness* is the head of all authority and power :

11. In which also ye are circumcised with the circumcision made without hands, as to the changing of the body of the flesh, in the circumcision of the Christ :

12. Ye having been buried with him in the baptism, wherein also ye were raised through the faith of the operation of God, who hath raised him from the dead.

13. And you, being dead in the trespasses even in the uncircumcision of your flesh, he quickened us together with him, having forgiven us all the trespasses *therein* ;

14. Blotted out the handwriting concerning us in the ordinances which was contrary to us, even he *God* lifted it out of the way, having nailed it to the cross of the *Christ* ;

15. *And* having spoiled the authority and power of ordinances he *God* made a shew of them openly, triumphing over them by him.

16. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the first day of the month, or of sabbath *days* :

17. Any such thing as a shadow of things to come exists ; and the body is of Christ.

18. Let no man beguile you of your reward, in willing for humility, even worship of the messengers *sent to you*, intruding vainly those things which he hath seen, being puffed up by his fleshly mind,

19. And not holding the Head, from which all the body by joints and bands having nourishment abundantly ministered, and knit together, increaseth with the increase of God.

20. If ye be dead with Christ because of the rudiments of the world, why, as though living by the world, are ye subject to ordinances,

21. (Touch not ; taste not ; handle not ;)

22. Which all are to perish after the using ;

to the precepts and doctrines of the men
ce them?

rich things have indeed a shew of wisdom,
orship and humility in neglecting of the
it in any honour to the satisfying of the

CHAPTER III.

e then were raised with Christ, seek those
ich are above, where Christ sitteth on the
d of God.

your affection on things above, not on
the earth.

ye died, and your life is hid with the Christ

en the Christ shall appear, then shall our
e also appear with him in glory.

tify therefore your members which are
earth; fornication, uncleanness, inordinate
evil concupiscence, and the covetousness
dolatry:

which things' sake the wrath of God

he which ye also walked some time, when
o these *members*.

now even ye put off all these; anger,
alice, blasphemy, filthy communication of
th.

not one to another, seeing that ye have put
d *Dispensation of man with his deeds of
therein;*

13. And you, being dead in *pen* *the uncircumcision of your* *ge after a likeness* together with him, having *passes therein* ; *ner Greek nor Jew*

14. Blotted out the *ision*, Barbarian. See the ordinances which Christ is all things, *ev* God lifted it out of

cross of the Christ *efore*, as the elect of God

15. And having *els of mercies, kindness, humi* of ordinances *ress*, longsuffering ;

triumphing *ng one another, even forgiv*

16. Let *any man have a quarrel against* in drink, *Lord forgave you, so also do ye.*

day of *above all these things put on the*

17. *bond of the perfectness that we seek* exist *and let the peace after the Christ r*

18 *arts, on account of which indeed ye* in *into a body ; and be thankful.*

Let the word of Christ dwell in you

all wisdom ; teaching and admonishing

in psalms and hymns and spiritual

ing on account of the grace *ouchsafed*

your hearts to God.

17. And whatsoever ye do in word or de

all things that relate to the name of the L

Jesus, giving thanks to God the Father for it.

18. Wives, submit yourselves unto your own

hands, as far as submission has relation to Jeh

19. Husbands, love *your* wives, and be not

against them.

20. Children, obey *your* parents in all things : for this is acceptable in Jehovah.

21. Fathers, provoke not your children *to anger*, lest they be discouraged.

22. Servants, obey in all things *your* masters as the flesh ; not with eyeservice, as men pleasers ; but in singleness of heart, fearing the Lord :

23. Whatsoever ye do, do *it* heartily, as to the Lord, and not unto men ;

24. Knowing that of Jehovah ye shall receive the reward of the inheritance : serve the Lord as Christ.

25. Assuredly he that doeth wrong shall receive the reward of the wrong which he hath done : and there is no respect for persons.

CHAPTER IV.

1. Masters, give unto *your* servants that which is just and equal ; knowing that ye also have a Master in heaven.

2. Continue in the prayer *so to act*, and watch the same with thanksgiving ;

3. Withal praying also for us, that God would open unto us a door of the utterance *that fits us* to declare the mystery of God, for which I am also in bonds :

4. That I may make it manifest, as I ought to declare it.

5. Walk in wisdom toward them that are without, redeeming the time *that you spend with them*.

6. Let your speech *be* alway through imperishable grace fit to be regarded, *as to* how ye ought to answer every man.

7. All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in Jehovah :

8. Whom I have sent unto you for the same purpose, that ye might know the things *sought* of you, and so comfort your hearts ;

9. With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10. Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments : if he come unto you, receive him ;)

11. And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers in the kingdom of God, which have been a comfort unto me.

12. Epaphras, who is with respect to you, the servant of Christ even Jesus, saluteth you, always labouring fervently for you in the prayers, that ye may be placed *among the* perfect, and filled with every desire of God.

13. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14. Luke, the beloved physician, and Demas, greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, and the church which is after her house.

16. And when it *the church* should have been recognized by you, cause that it be recognized also by the church of the Laodiceans; and that ye be recognized by the *church* of Laodicea.

17. And say to Archippus, Take heed to the ministry which thou hast received in Jehovah, that thou fulfil it.

18. The salutation by the hand of me Paul. Remember my bonds. The grace that exists to you *to perform*.

AN ENGLISH VERSION
OF THE
FIRST EPISTLE OF PAUL THE
APOSTLE TO THE THESSALONIANS.

CHAPTER I.

1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the

Father and Lord of Jesus through Christ: Grace be unto you, and peace.

2. We give thanks to God always for all, making mention of you in our prayers ;

3. Remembering without ceasing the operation of your faith, and the labour of your love, and the patience of your hope concerning our Lord Jesus Christ, in the sight of our God and Father ;

4. Knowing, brethren, *ye* having been beloved in God, your election.

5. For our gospel came not unto you with a promise only, but also with power, and with a spirit holy, even with much assurance ; as ye know such *dispensers* we were among you with respect to you.

6. And ye became followers with us even of the Lord, having received the word in much affliction, with joy after a spirit that is holy :

7. So that ye were made an ensample to all that believe in Macedonia and Achaia.

8. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward has been spread abroad ; so that we need not to speak any thing.

9. For they themselves shew touching you, what manner of entering in we had unto you, even how ye turned to God from idols to serve a living and true God ;

10. And to wait for his Son from heaven, whom

raised from the dead, *even* Jesus, which delivered from the wrath to come.

CHAPTER II.

1. Therefore yourselves, brethren, have knowledge that our entrance in unto you was not in vain.

2. For after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3. For our exhortation *was* not of deceit, nor of cleanness, nor in guile :

4. But as we were allowed of God to be put in test with the gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts.

5. For neither at any time used we a flattering word, as ye know, nor a pretext after covetousness ; and God is witness :

6. Nor of men sought we glory, neither of you, nor yet of others, when we might have been so bold in respect of authority, as the apostles of Christ.

7. But we were making babes of you, as when a nurse cherisheth her children :

8. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own lives, because we were dear unto us.

9. For ye remember, brethren, our labour and travail : labouring night and day, because we would

not be chargeable unto any of you, we preached unto you the gospel of God.

10. Ye *are* witnesses, and God *also*, that holily and justly and unblameably we behaved ourselves to you that believe :

11. As ye know how we exhorted and admonished and charged every one of you, as a father *doth* his children,

12. That ye would walk worthy of God, who hath called you into his kingdom and glory.

13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, a word of God, who effectually worketh also for you that believe.

14. For ye, brethren, became followers of the churches of God which in Judæa are in the Dispensation of Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews :

15. Who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God ;

16. And contrary to all men, that forbid us to speak to the Gentiles that they might be saved, with respect to that they might alway realise it: but wrath hath come upon them unexpectedly at last.

17. And we, brethren, being taken from you for a short time in presence, not in heart, en-

deavoured the more abundantly to see your face with great desire.

18. Wherefore we would have come unto you, even I Paul, once and again ; but the Satan hindered us.

19. For what ~~is~~ our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus at his coming?

20. For ye are our glory and joy.

CHAPTER III.

1. Because no longer sustaining *such hindrances*, we thought it good to be left at Athens ;

2. And alone sent Timotheus, our brother, and our fellowlabourer in the gospel of the Christ, to support you, and to comfort you concerning your faith :

3. That no man should be moved by these afflictions : for yourselves know that we are appointed thereunto.

4. For verily, when we were with you, we told you before that we should suffer tribulation ; even as it came to pass ;

5. And ye know by this means, that I no longer sustaining *hindrances*, sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you :

7. Therefore, brethren, we were comforted through you in all our affliction and distress by your faith:

8. That now we have life, if ye stand fast in Jehovah.

9. Because we are able some thanks to render to God on our account, for all the joy wherewith we joy for your sakes before our God night and day;

10. Beyond all *this*, praying that we might see your face, and might perfect that which is lacking in your faith?

11. And *that* he our God and Father, and our Lord Jesus, may direct our way unto you.

12. And *that* the Lord may make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13. To the end that your hearts should stand firm, unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

CHAPTER IV.

1. It remains then *that* we beseech you, brethren, and entreat *you* by the Lord of Jesus, that as ye have received of us how ye ought to walk and to please God, (as indeed even ye do walk,) so ye would abound more and more.

2. For ye know what commandments we gave you by the Lord Jesus.

3. And this, your sanctification, is a desire of God, to perserve you from fornication:

4. That every one of you should know how to possess his vessel in sanctification and honour ;

5. Not in the lust of concupiscence, even as the Gentiles which know not God :

6. That every one should know not to go beyond or defraud his brother in *any* matter : because that Jehovah is an avenger of all such, as we also have forewarned you and testified.

7. For God hath not called us unto uncleanness, but unto holiness.

8. He therefore that despiseth, despiseth not man, but God, who hath given unto you his holy spirit.

9. But as touching brotherly love we need not write unto you : for ye yourselves are taught of God to love one another.

10. And indeed ye do it toward all the brethren which are in all Macedonia : but we beseech you, brethren, that ye increase more and more ;

11. And that ye study to be quiet, and to do your own business, even to work with your own hands, as we commanded you ;

12. That ye may walk honestly toward them that are without, and have lack of nothing.

13. Now we would not have you to be ignorant, brethren, concerning them which have been asleep, that ye sorrow not, even as others which have no hope *that they are not perished*.

14. For if we believe that Jesus died and rose again, even them also which were asleep by means

of Jesus's *not having come* will God bring with him.

15. For this we say unto you by command of Jehovah, that we which are alive *and* remain unto the coming of Jesus shall not prevent them *of the living* which are asleep *at his coming*.

16. For the Lord himself shall descend from heaven with a shout, with a voice of an archangel, and with a trump of God : and the dead on account of Christ's *not having come* shall rise first :

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air : and then shall we ever be with Jehovah.

18. Wherefore comfort one another with these words.

CHAPTER V.

1. But of the times and the seasons, brethren, ye have no need that I write unto you.

2. For yourselves know perfectly that the day of Jehovah so cometh as a thief in the night.

3. And *that* when they shall say, Peace and safety ; then unexpectedly, destruction cometh upon them, as travail upon a woman with child ; and they shall not escape.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. For ye are all the children of light, and the children of the day : we are not of the night, nor of darkness.

6. Therefore we should not sleep, as *do* others ; but we should watch and be sober.

7. For they that sleep *as the other sons sleep*, sleep *as sons* of night ; and they that so be drunken, make themselves drunken *as sons* of night.

8. But we being *sons* of the day, should be sober, having put on a breastplate of faith and love ; and for an helmet, a hope of salvation.

9. For God hath not appointed us unto wrath, but unto obtaining salvation by our Lord Jesus who died for us,

10. That whether we should be awake or asleep, we should have life together with him.

11. Wherefore comfort one another, yet build up *yourself*, even as ye do.

12. Yet we beseech you, brethren, to know them which labour among you, and are set over you in *Jehovah*, and admonish you ;

13. And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14. Nevertheless we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

15. See that none render evil for evil unto any *man* ; but ever follow that which is good, both among ourselves, and to all *men*.

16. Rejoice evermore.

17. Pray without ceasing.

18. In every thing give thanks: for this is the will of God in the Dispensation of Jesus concerning you.

19. Quench not the Spirit *to pray*.

20. Despise not prophesyings *in prayer*.

21. Yet prove all things *prophesied*; hold fast *of them* that which is good.

22. Abstain from all appearance of evil.

23. Then he the God of peace may sanctify you wholly; and so perfect your spirit *in heaven*, and keep your soul and body blameless *on earth* unto the coming of our Lord Jesus Christ.

24. Faithful *is* he that calleth you, who also will *do it*.

25. Brethren, pray even for us.

26. Greet all brethren with an holy kiss.

27. I bind you by oath to acknowledge the Lord by reading this epistle unto all the brethren.

28. The grace of our Lord Jesus Christ *be* with you.

AN ENGLISH VERSION
OF THE
SECOND EPISTLE OF PAUL THE
POSTLE TO THE THESSALONIANS.

CHAPTER I.

1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God, our Father and Jesus's Lord through Christ :

2. Grace unto you, and peace, from God our Father and Jesus Christ's Lord.

3. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth ;

4. And we ourselves *are bound* to glory in you in the churches of God for your patience and faith in all your persecutions and the tribulations by which ye are pressed :

5. (*Which is* a manifest token of the righteous judgment of God *that is to come*,) that ye may be counted worthy of the kingdom of God, for which indeed ye suffer :

6. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire, assigning vengeance to them that have not perceived God, and that obey not the gospel of our Lord Jesus :

9. Who shall incur a sentence of everlasting destruction from the presence of the Lord, and from the glory of his power ;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe, as our testimony by you was believed about that day.

11. With respect to which indeed we pray always for you, that our God would count you worthy of *this* calling, and fulfil all *that* the good pleasure of goodness, or the working of faith *can suggest* with power :

12. That the name of our Lord Jesus may be glorified in you, and ye in it, on account of the grace of our God and Lord of Jesus Christ.

CHAPTER II.

1. Now we interrogate you, brethren, concerning the coming of the Lord Jesus Christ, and of our gathering together unto him,

2. That ye be not soon shaken in mind, or be troubled, neither as to spirit *of a command*, nor as to a word *spoken*, nor as to a writing *given* as from us, as that the day of the Lord hath come.

3. Let no man deceive you by any means : *that* he falling away shall not come first, and that man of the disobedience *that causes it* be revealed,

4. The son of the destruction that opposeth and exalteth himself above every one that is called God's, or that is venerated ; so that he sitteth in the temple of God, exhibiting himself as a God.

5. Remember ye not, that, when I was yet with you, I told you these things ?

6. And now ye know what withholdeth that he might be made manifest in his own time.

7. For the mystery *respecting him* doth now work only by the iniquity *that he sanctions* : he who now retaineth *the mystery* until out of *its* midst he be made *powerful*.

8. And then shall that Wicked be revealed, whom the Lord shall take *from reverence* by the spirit of his mouth, and shall render powerless by the brightness of his coming :

9. *Even him*, whose coming is after a working after the Satan with all power and signs and lying wonders,

10. And with all deceivableness of unrighteousness to them that perish ; because by these things they received not the love of the truth, that they might be saved.

11. So for this cause *is it*, that God does send them strong delusion, that they should believe the lie *that is propagated* :

12. That all might be condemned who believed

not the truth, but had pleasure in the unrighteousness *that opposes it*.

13. But we are bound to give thanks alway to God for you, brethren, *you* having been beloved of Jehovah, that God did choose you a firstfruit in salvation through sanctification of spirit and belief of truth :

14. Whereunto he called us by our gospel to the obtaining of glory through our Lord Jesus Christ.

15. So then, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16. Even *that* he our Lord Christ, even Jesus, and God our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17. To comfort your hearts, and to stablish you in every good word and work.

CHAPTER III.

1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you :

2. And that we may be delivered from the unreasonable and wicked men *that oppose the gospel*: for all *men's* faith *will* not *deliver* them.

3. But the Lord is faithful, who shall stablish you, and keep *you* from the evil *devised by such men*.

4. So we have confidence in Jehovah touching you, that ye did and do and will do the things which we command you.

and *that* the Lord may direct your hearts into *approved* of God, and into the perseverance of Christ.

But we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw your-
selves from every brother that walketh disorderly,
and after the tradition which ye received of

For yourselves know that ye ought to follow
us as we behaved not disorderly among you ;
neither did we eat any man's bread for
nothing ; but wrought with labour and travail
day and night, that we might not be chargeable to
you :

Not because we have not power, but to
be ourselves an ensample unto you to follow

For even when we were with you, this we
advised you, that if any would not work, neither
should he eat.

For we hear that there are some which walk
among you disorderly, working not at all, but are
idle.

Now them that are such we command and
exhort in the Lord of Jesus through Christ, that
in quietness they work, and eat their own

But ye, brethren, be not weary in well

And if any man obey not your word as to this

epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count *him* not as an enemy, but admonish *him* as a brother.

16. For he the Lord of the peace *in God* may have given you the peace that is common to all. The Lord *be* with you all.

17. The salutation of Paul with mine own hand, which is the token in every epistle : so I write.

18. The grace of our Lord Jesus Christ *be* with you all.

AN ENGLISH VERSION

OF THE

FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

1. Paul, an apostle of Jesus Christ by the commandment of God our Saviour and Jesus Christ's Lord *who is* our hope ;

2. Unto Timothy, a legitimate child as to faith:

ace, mercy, *and* peace, from God our Father and Christ even Jesus our Lord.

6. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no strange doctrine,

7. Neither give heed to fables and endless genealogies, such as minister questions, rather than godly edifying which is in faith : *so do*.

8. For the end of the commandment is charity of a pure heart, and *of* a good conscience, and *of* a sincere faith unfeigned :

9. From which some having swerved, they were turned aside unto vain jangling ;

10. Desiring to be teachers of law ; understanding neither what they say, nor whereof they affirm.

11. Now we know that the law is good, if a man use it lawfully ;

12. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of kings, for whoremongers, for menstealers, for liars, for haters of good, for murderers of souls, for those that kill the body, but cannot kill the soul ;

13. For whomersongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine ;

14. According to the gospel of the glory of the blessed God, which was committed to my trust.

15. Verily I thank him that strengthened me with the Dispensation of Jesus by our Lord, that

he counted me faithful, putting me into the ministry ;

13. Who was at first a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did *it* ignorantly in unbelief.

14. But the grace of our Lord to faith and love which is in the Dispensation of Jesus was more than sufficient *to make me believe*.

15. This *is* a faithful saying, and worthy of all acceptation, that Christ even Jesus came into the world on account of the salvation of sinners ; of whom I am chief.

16. Even on this account I obtained the mercy *shewn to me*, that by me a chief, Jesus Christ might make manifest all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17. So unto the King eternal, an immortal, invisible, only wise God, *be* honour and glory for ever and ever. Amen.

18. This charge I commit unto thee, son Timothy, with those which went before thee in thy prophetic functions, that thou in them mightest war a good warfare ;

19. Holding a faith and a good conscience *respecting them* ; which some having put away concerning the belief *of them* have made shipwreck :

20. Of whom is Hymenseus and Alexander ; whom I have delivered unto the Satan, that they may learn not to blaspheme.

CHAPTER II.

1. Now I exhort first of all, that supplications, prayers, intercessions, *and* giving of thanks, be made for all men ;

2. For kings, and *for* all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty.

3. For this is good and acceptable in the sight of our Father and our Saviour ;

4. Who will have all men to be saved, and to come to a knowledge of truth.

5. For *there is* one God, and one mediator between God and men, the man Christ even Jesus ;

6. Who gave himself a ransom for all, to be testified in its own times.

7. Whereunto I am ordained a preacher, and an apostle, (I speak the truth, I lie not ;) a teacher of the Gentiles concerning faith and truth.

8. I will therefore that men of every condition pray, lifting up holy hands, without wrath and doubting.

9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broided hair, or gold, or pearls, or costly array ;

10. Save what becometh women professing godliness in good works.

11. Let a woman learn in silence with all subjection.

12. For I suffer not a woman to teach, nor to

exercise the authority of a man, but to be in silence.

13. For Adam was first formed, then Eve.

14. And Adam was not deceived, but the woman being deceived, he came into transgression.

15. Notwithstanding he shall be preserved as regards the procreation of children *to wrath*, if they continue in faith and charity and holiness after a sound mind.

CHAPTER III.

1. This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2. For a bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ;

3. Not given to wine, no striker, but patient, not covetous for his own house ;

4. One that ruleth well, having his children in subjection with all gravity ;

5. (For if a man know not how to rule his own house, how shall he take care of the church of God ?)

6. Not a novice, lest being lifted up with pride he fall into the condemnation by the devil.

7. Moreover he must have a good report of them which are without ; lest he fall into reproach, verily a snare of the devil.

8. Likewise *must* deacons *be* honourable, not double-tongued, not given to much wine, not greedy of filthy lucre ;

9. Holding the mystery of the faith in a pure conscience.

10. And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11. Women *deaconesses* must likewise be honorable, not slanderers, sober, faithful in all things.

12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13. For they that have used the office of a deacon will purchase to themselves a good degree, and will attain boldness through faith which is after the dispensation of Jesus.

14. These things write I unto thee, having long since expected to have come unto thee :

15. So *that* if I tarry longer, that thou mayest know how households of God oughtest to behave which is a church of the living God, a pillar and ground of the truth.

16. And without controversy great is the mystery of the godliness, which was manifested to flesh, testified by *man's* spirit, seen by angels *teaching*, preached unto the Gentiles, believed of man, received up into glory.

CHAPTER IV.

1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ;

2. Through hypocrisy of liars having their conscience seared as with a hot iron ;

3. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving :

5. For it is sanctified by the word of God and prayer.

6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, instructed by the words of the faith and of the good doctrine which thou hast followed after.

7. Yet refuse the profane and old wives' fables *that are taught*, and exercise thyself *in knowledge* unto godliness.

8. For bodily exercise *in knowledge* profiteth little: but the godliness *attained by knowledge* is profitable unto all things, having promise of the life that now is, and of that which is to come.

9. This *is* a faithful saying and worthy of all acceptation.

10. For therefore do we labour, although we are reproached because we trust in a living God, who is a Saviour of all men, specially of those that believe.

11. These things command and teach.

12. Let no man despise thy youth ; but be thou an example of the believers, in word, in conversation in charity, in faith, in purity.

13. Till I come, give attendance to the reading, to the exhortation, to the doctrine *of that which I now send you.*

14. Neglect not the gift to thee, which was given to thee in the office of a prophet, by the laying on of the hands of the presbytery.

15. Meditate upon these things ; give thyself wholly to them ; that thy profiting may appear to all.

16. Take heed unto thyself, and unto the doctrine *that thou teachest* ; persevere in so doing : for in so doing thou shalt both save thyself, and them that hear thee.

CHAPTER V.

1. Rebuke not an old presbyter, but intreat *him* as a father ; *and* the younger as brethren ;

2. The elder women presbyters as mothers ; the younger as sisters, with all purity.

3. Honour widow *presbyters* that are widows indeed.

4. Yet if any widow have children or nephews, let her learn, before *being a presbyter*, her own house to be pious, and so to requite parents : for this is acceptable before God.

5. For the *presbyter* that is a widow indeed, and desolate, trusteth in God, and perseveres in the supplications and the prayers of evening and morning.

6. But she that liveth in pleasure, being *in* the office of a presbyter, hath died to her office.

7. So these things give in charge, that thou be blameless.

8. As if any attends not to the faith of his household, and specially for those of his own house, he hath been disowned, and is worse than an infidel.

9. Let not a widow be enrolled *as a widow* under threescore years old, having been the wife of one man,

10. Well reported of for good works ; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11. And so the younger widows refuse to marry, for when they should begin to rejoice on account of the Christ, they will marry ;

12. Having condemnation, because they have denied the first faith.

13. And moreover also they understand not the word, wandering about from house to house, talking without wisdom, not absolutely idle, but *are* even as tattling busybodies, speaking things which they have no authority to teach.

14. I will therefore that the younger women marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully.

15. For *by this means* some are already turned away from Satan.

16. If any man or woman that believeth have *presbyter* widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17. Let the presbyters that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18. For the scripture, saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19. Against an old presbyter receive not an accusation, but before two or three witnesses.

20. Those *presbyters* that sin before all publicly rebuke, that others also may fear.

21. I attest *these instructions to you* before the God and Lord of Jesus Christ and of the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22. Lay hands suddenly on no man, neither be partaker of other sins *in this respect*: keep thyself pure *therein*.

23. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24. Some men's sins are publicly manifest, even before judgment; but with some *men* they follow after.

25. Likewise also the good works of *some* are manifest beforehand; yet they that are otherwise cannot be hid.

CHAPTER VI.

1. Let as many servants as are under a yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they that partake of the benefit of *their labour* are faithful and beloved. These things teach and exhort.

3. If any man teach otherwise, and consent not to wholesome words in the things of our Lord Jesus Christ, and the doctrine which is according to godliness;

4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5. Perverse disputings of men of corrupt minds, and destitute of the truth of establishing gain to be the godliness *they seek*: from such withdraw thyself.

6. For the godliness that is after contentment is great gain.

7. For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8. So then having food and raiment, we have sufficient of these things.

9. And they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown the men *that seek to be rich* in destruction and perdition.

10. For the love of money is a root of all the evils *here referred to*: which by some having coveted after, they have been seduced from the faith, and so pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of the faith, lay hold on eternal life, whereunto thou wast called, and hast professed the good profession before many witnesses.

13. I give thee charge in the sight of God, who quickeneth all the things *that I enjoin*, and of Christ even Jesus, who before Pontius Pilate witnessed the good profession;

14. That thou keep *this* precept without spot, unrebukeable, until the appearing of our Lord Jesus Christ;

15. Which *precept* in its own time will shew, *who* is the blessed and only Potentate, the King of kings, and Lord of lords;

16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor *unassisted* can see: to whom *be* honour and power everlasting. Amen.

17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things unto enjoyment;

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate ;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold of the indeed life.

20. O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of the falsely called knowledge :

21. Which some professing concerning the faith have erred. The Grace *to keep thee be* with thee.

AN ENGLISH VERSION
OF THE
SECOND EPISTLE OF PAUL
THE APOSTLE TO TIMOTHY.

CHAPTER I.

1. Paul, an apostle of Jesus Christ with approbation of God, concerning the promise of life which is in the Dispensation of Jesus,

2. To Timothy, *my* dearly beloved son : Grace,

mercy, *and* peace, from God the Father and Christ
 ven Jesus our Lord.

3. I thank God, whom I serve from *my* fore-
 thers with pure conscience, that without ceasing
 have remembrance of thee in my prayers of night
 and day ;

4. Greatly desiring to see thee, (being mindful of
 thy tears,) that I may be filled with joy ;

5. When I call to remembrance the unfeigned
 faith that is in thee, which dwelt first in thy grand-
 mother Lois, and thy mother Eunice ; and I am per-
 suaded that is in thee also.

6. Wherefore I put thee in remembrance that
 thou stir up the gift of God, which is in thee in the
 putting on of my hands.

7. For God hath not given us a spirit of fear ; but
 of power, and of love, and of a sound mind.

8. Therefore thou shouldst not be ashamed of the
 testimony of our Lord, nor of me his prisoner : but
 be thou partaker of the afflictions of the gospel by
 power from God ;

9. Who hath saved us, and called us with an holy
 calling, not according to our works, but according
 to his own purpose and grace, which was given
 us in the Dispensation of Jesus before the world
 began,

10. And is now made manifest by the appearing
 of our Saviour Jesus Christ's having abolished the
 death *here incurred*, even having brought life and
 immortality to light through the gospel :

11. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12. For the which cause, and *the duties of these things* I suffer : nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him until that day.

13. Hold fast the form of sound words, which thou hast heard of me, concerning faith and love which is in the Dispensation of Jesus.

14. Keep that good thing which was committed unto us of a holy spirit which dwelleth in us.

15. This thou knowest, that all they which are in Asia be turned away from me ; of whom are Phygellus and Hermogenes.

16. The Lord may give mercy unto the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my chain :

17. Indeed, when he was in Rome, he sought me out very diligently, and found *me*.

18. The Lord may grant unto him that he may find mercy of Jehovah in that day : verily in how many things he ministered well at Ephesus, thou knowest.

CHAPTER II.

1. Thou therefore, my son, be strong in the grace that is in the Dispensation of Jesus.

2. And the things that thou hast heard from me by means of many witnesses, the same commit thou to faithful men, who shall be fit even to teach others.

5. And then endure hardness, as a good soldier of
us Christ.

6. No man that warreth entangleth himself with
affairs of *this* life; that he may please him who
h chosen him to be a soldier.

7. Or also if a man strive for masteries, *yet* is he
crowned, except he strive lawfully.

8. The husbandman that laboureth should be first
taker of the fruits.

9. Consider what I say; for the Lord may grant
e an understanding of all things.

10. Remember Jesus Christ's having been raised
n the dead, *he being* of the seed of David accord-
to my gospel:

11. On which account I suffer as an evil doer, *even*
o bonds; but the word of God is not bound
reby.

12. I endure all things for the elect's sakes, that
y may also obtain the salvation which is in the
pensation of Jesus unto eternal glory.

13. *It is* a faithful saying: That if we *i e Christ*
l Christians died alike, then shall we live alike:

14. If we *i e Christ and Christians* persevere, then
ll we reign alike: if we practise denial, then will
deny us:

15. If we *i e Christ and Christians* practise un-
ef, *yet* he abideth faithful: so he cannot deny
self.

16. Of these things put *them* in remembrance,
rging *them* before the Lord that they strive not

about words to no profit, along with the subverting of the hearers.

15. Study to present thyself approved unto God, a workman that is not ashamed, rightly handling the word of the truth.

16. But shun the profane vain babblings: for in magnitude they will increase ungodliness.

17. As their rehearsing as a canker will be fed: of whom is Hymenæus and Philetus;

18. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19. The yet truly firm foundation of God standeth sure, having this seal, Jehovah hath acknowledged them that are of it. So, Let every one that nameth the name of Jehovah depart from iniquity.

20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21. If a man therefore purge himself from these *babblings*, he shall be a vessel unto honour, sanctified, and meet for the master's use, having been prepared unto every good work.

22. So then flee the youthful lusts *relating thereto*: and follow righteousness, faith, charity, peace, with them that are called after the Lord out of a pure heart.

23. And the foolish and unlearned questions

d therewith avoid, knowing that they do trifles.

and the servant of Jehovah must not strive; gentle unto all *men*, apt to teach, patient, with a meekness instructing those that oppose thee; if God peradventure will give them repentance with an acknowledgment of truth; and so they may recover themselves out of the snare after the devil's, who are made captive to his desire that is after him.

CHAPTER III.

Now this know, that in the last days perilous times shall come.

For the men *of those times* shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, un-

without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that love them,

traitors, heady, highminded, lovers of pleasures more than lovers of God;

having a form of godliness, yet having denied the power thereof: from such turn away.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, being led away with divers lusts, and ever learning, and never able to come to a knowledge of truth.

Now as Jannes and Jambres withstood Moses,

so do these also resist the truth : men having been destroyed in the mind, reprobates concerning the faith.

9. But they shall proceed no further : for their folly shall be manifest unto all *men*, as their's also was.

10. Verily thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience.

11. Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra ; such persecutions I did endure : but out of *them* all the Lord delivered me.

12. Yea, and all that will live godly in the Dispensation of Jesus shall suffer persecution.

13. For evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them* ;

• 15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in the Dispensation of Jesus.

16. All scripture given by inspiration of God, assuredly is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

17. In order that the man of God should be perfect, having been thoroughly furnished unto all good works.

CHAPTER IV.

1. I charge *thee* earnestly before God, and Jesus Christ who shall judge the quick and the dead, *concerning* his appearing and his kingdom ;

2. Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all longsuffering and doctrine.

3. For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ;

4. And they shall turn away *their* ears from the truth, and shall be turned aside by the fables *they* have *deceitfully* *received*.

5. But watch thou in all things, endure afflictions, do the work of an evangelist, complete thy ministry.

6. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought on the side of the fight that is good, I have finished the course that is good, I have kept the faith that is good :

8. Henceforth there is laid up for me the crown of righteousness *for so doing*, which the Lord, my righteous judge, shall give me at that day : not to me only, but unto all them also that have loved his appearing.

9. Do thy diligence to come shortly unto me :

10. For Demas hath forsaken me, having loved this present age, and is departed unto Thessalonica ; Titus unto Galatia, Titus unto Dalmatia.

11. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12. As Tychicus have I sent to Ephesus.

13. The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14. Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15. Of whom be thou ware also; for he hath greatly withstood our words.

16. At my first answer no man stood with me but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: so I was delivered out of the mouth of the lion.

18. And the Lord will deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* the glory of *these things* for ever and ever. Amen.

19. Salute Prisca and Aquila, and the household of Onesiphorus.

20. Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia; even all *are* brethren.

22. The Lord Jesus Christ is with thy spirit.
The Grace that is our's.

AN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE
TO TITUS.

CHAPTER I.

1. Paul, a servant of God, and an apostle of Jesus Christ, for a belief of God's elect, and an acknowledging of truth which is after godliness ;

2. In a hope of eternal life, which God, that cannot lie, promised before the world began ;

3. And hath in due times manifested his promise through preaching, which was committed unto me by commandment of God our Saviour to Titus a legitimate child ;

4. By a common faith : Grace, mercy, *and* peace, from God the Father and Lord of Jesus Christ our Saviour.

5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain presbyters in cities, as I did appoint thee :

6. If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7. For a bishop must be blameless as a steward of God ; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre ;

8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate ;

9. Holding fast the practice of the Doctrine of a faithful command, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10. For there are many unruly and vain talkers and deceivers, specially they of the circumcision :

11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12. One of themselves, an especial prophet of their's, said, the Cretians *are* alway liars, evil beasts, slow bellies.

13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith ;

14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15. In the pure all things *are* pure : but in them

re defiled and unbelieving is nothing pure ;
th their mind and conscience have been de-

They profess that they know a God ; but
ks they deny *him*, being abominable, and
lient, and unto every good work reprobate.

CHAPTER II.

but command thou the things which become
doctrine :

That presbyters be sober, grave, temperate,
in the faith, in the charity, in the patience
hibit.

Female presbyters likewise, that *they be* in
our as becometh holiness, not false ac-
not given to much wine, teachers of good
;

That they may teach the young women to love
usbands, to love their children,

to be discreet, chaste, keepers at home, good,
at to their own husbands, that the word of
e not blasphemed.

Young men likewise exhort to be sober minded
hings.

shewing thyself a pattern of good works : in
ctrine *of thy teaching shewing* gravity, sin-

ound speech, that cannot be condemned ; that
t is of the contrary part may be ashamed,
no evil thing to say of us.

Exhort servants to be obedient unto their own

masters in all things, pleasing to be, not answering again ;

10. Not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things.

11. For the grace of God that bringeth salvation hath appeared to all men.

12. Teaching us that, denying the ungodliness and the worldly lusts *that exclude from salvation*, we should live soberly, righteously, and godly, in this present time ;

13. Looking for the blessed hope *vouchsafed to us*, and an appearing of the glory of the great God and of our Saviour Jesus Christ ;

14. Who gave himself for us, that he might redeem us from all iniquity, and so purify unto himself a peculiar people, zealous of good works.

15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2. To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3. For we ourselves even were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, in malice and envy, living hateful, hating one another.

4. But when the kindness and love of God our Saviour toward man appeared;

5. Not by works of righteousness which we have done, but according to his mercy he saved us, by washing of regeneration, even a renewing of a holy spirit;

6. Which he shed on us abundantly by Jesus Christ our Saviour;

7. That being justified through the grace of that mercy, we should be made heirs as to a hope of eternal life.

8. It is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God should be careful to maintain good works. These things are good and profitable unto the men *that believe*.

9. But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.

10. A man that is an heretick after the first and second admonition reject;

11. Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12. When I shall send Artemas unto thee, or Phileas, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14. For even our's practise to maintain good

works for necessary occasions, that they be not unfruitful.

15. All that are with me salute thee. Greet them that love us on account of faith. The grace *of this love be* with you all.

AN ENGLISH VERSION
OF THE
EPISTLE OF PAUL THE APOSTLE
TO PHILEMON.

1. Paul, a prisoner of Jesus Christ, and Timothy the brother to Philemon our dearly beloved, and fellowlabourer,

2. And to the beloved Apphia, and Archippus our fellowsoldier, and to the church that is after thy house :

3. Grace to you, and peace, from God our Father and Lord of Jesus Christ.

4. I thank my God always when making mention of thee in my prayers,

5. (Hearing of thy love and faith, which thou

hast toward the Lord Jesus, and toward all saints ;)

6. That the communication of thy faith should have become effectual to an acknowledging of every good thing which is our's in the Dispensation of Jesus.

7. For we have great joy and consolation in thy love, because the bowels of the saints have been refreshed by thee, brother.

8. Wherefore, though I have much freedom of speech in Christ to enjoin thee that which is convenient,

9. Yet on account of thy love I rather beseech *thee*, being *beside an Apostle* such an one as Paul a presbyter, and now also a prisoner of Jesus Christ.

10. I beseech thee for my son Onesimus, whom I did beget in my bonds :

11. Which in time past was to thee unprofitable, but now profitable to thee and to me :

12. Whom I have sent again : thou therefore receive him, (this is, mine own natural desire :))

13. Whom I would have retained to minister for me, that in thy stead he might have ministered for me, through the bonds of the gospel :

14. But without thy mind would I do nothing ; that thy benevolence should not be as it were of necessity, but willingly.

15. Now perhaps he was separated for a season

on this account, namely that thou shouldest receive him for ever ;

16. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in Jehovah ?

17. If thou count me therefore a partner, receive him as myself.

18. If he hath wronged thee, or oweth *thee* ought, put that on mine account ;

19. I Paul have written *it* with mine own hand, I will repay *it* : in order that I should not say to thee, that thou owest unto me more, even thine own self.

20. Yea, brother, I may have profitted by thee in Jehovah : refresh my bowels in Christ.

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt even do more than I say.

22. Yet at once prepare me also a lodging : for I trust that through your prayers I shall be given unto you.

23. There salute thee Epaphras, my fellow prisoner in the Dispensation of Jesus ;

24. Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25. The grace of our Lord Jesus Christ *be* with your spirit.

AN ENGLISH VERSION
OF THE
EPISTLE OF PAUL THE APOSTLE
TO THE HEBREWS.

CHAPTER I.

1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in last of these days spoken unto us by a Son, whom he hath appointed heir of all things, with respect to whom also he made the ages ;

3. Who being an effulgence of *his* glory, and an express image of his constancy, and making manifest all things that exist in the declaration concerning his power, he having effected an expiation of the sins *that burden us*, sat down on the right hand of the Majesty on high ;

4. So much greater becoming than angels, as much better *being* than they, he hath acquired as an inheritance an appointment *thereto*.

5. For unto which of the angels said he at any time, Thou art a Son of mine, this day have I

begotten thee? And again, I will be to him as a Father, and he shall be to me as a Son?

6. And again *of the time* when he should bring in the first-begotten into the world, he saith, Even let all angels of God worship him.

7. Verily even to the angels he saith *if*, He who maketh the winds his angels, and flame of fire his ministers.

8. But unto the Son *he saith*, Thy throne the God is for ever and ever: so the sceptre of the unquestioned line is the sceptre of his kingdom.

9. Thou hast loved righteousness, and hated iniquity; therefore the God that is thy God, hath anointed thee with an oil of gladness above thy fellows.

10. Yea, Thou, Lord, in the beginning didst lay the foundation of the earth; and the heavens are the works of thine hands:

11. They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12. And as a vesture shalt thou fold them up, and as a garment shalt they be changed: but thou art the same, and thy years shall not fail.

13. And to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14. Is it not *that* all *enemies* are ministering spirits, sent forth as to ministration with respect to them who shall be heirs of salvation?

CHAPTER II.

1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should have been passed by.

2. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence ;

3. How shall we escape, if we neglect so great salvation ; which verily having assumed to be spoken by the Lord under those that heard, was established unto us.

4. By confirming testimony by God, both in signs and wonders, and with divers miracles, and gifts of a spirit holy, according to his will ?

5. For unto angels *assurances* hath he not put a subjection *man's knowledge of* the world to come, whereof we speak.

6. Although in a certain place he testified, one saying, What is man, that thou art mindful of him ? or a son of man that thou visitest him ?

7. Thou madest him a little lower than the angels ; thou crownedst him with glory and honour :

8. Thou hast put all things in subjection under his feet. Now in the *declaration* that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9. But we see Jesus, who was made a little lower than the angels, on account of the suffering of *man*

by temporal death, crowned with glory and honour; when he *by* the grace of God should have tasted death for every man.

10. For it became him, with respect to whom the all things, and by whom the all things bringing many sons unto glory *exist*, to make the captain of their salvation perfect through sufferings.

11. For verily he that sanctifieth and they who are sanctified *are* all of one *nature*: for which cause he is not ashamed to call them brethren,

12. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13. And again, I will *exist* putting trust in him. And again, Behold I and the children which God hath given me.

14. Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; in order that through his *incurring* death, he might render powerless him that had the strength of that death, that is, the devil;

15. And deliver them, who through fear of death were all their lifetime subject to bondage, from every doubt in respect of that they should have life.

16. For verily he takes not on *him the part of* angels; but he takes *the part of* the seed of Abraham.

17. Wherefore in all things it behoved him to be made like unto *his* brethren, that he *is* *their*

estimation a merciful and faithful high priest, should appoint the things *pertaining* to God for making reconciliation for the sins of the people.

18. For by what he hath suffered being tempted, *man is sure that* he is able to succour them that are tempted.

CHAPTER III.

1. Wherefore, holy brethren, partakers of heavenly calling, consider the Apostle and High Priest of our profession, Jesus ;

2. Who was faithful to him that appointed him, *as also Moses was faithful* to his *God's* house.

3. For this *High Priest* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than *those of* the house.

4. And every house is builded by some *man* *besides God* : so he that built all things a God *must be*.

5. And Moses verily *was* faithful to all his house, *as a* partaker of the benefit, in testimony concerning those things which were to be spoken after ;

6. But Christ *was* *as a* son over his house ; of which house are we, if we hold fast the confidence and the rejoicing of the hope *that we are such*.

7. Wherefore *it is* even *as* the Holy Ghost saith, *on* day *ye are such* if ye should hear his voice,

8. Ye should not harden your hearts, *as in the* *provocation*, in the day of the temptation in the wilderness :

9. Where your fathers tempted me by scrutinising, and saw my works forty years.

10. Because I was grieved with that generation, even I said, They are alway misled by *their* heart; for they have not known my ways.

11. So I swore to my *present* wrath *against my people*, if *hereafter* They shall enter into my rest.

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in judging yourselves to have been separated from a God that has life.

13. And exhort yourselves daily, while it is called To day; lest any of you be hardened *to defend such judgment* through deceitfulness *in apparent humility* of the sin *of so judging*.

14. For we are made partakers of the Christ, if we hold the beginning of the confidence unto the end,

15. Stedfast in the thing to be proclaimed, To day *ye are such* if ye should have heard my voice, ye should not harden your hearts, as in the provocation.

16. For some, when they had heard, did provoke: howbeit not all that came out of Egypt with Moses.

17. For with which *of them* was he grieved forty years? *was it* not with those of them that had sinned, whose carcasses fell in the wilderness?

18. And to which *of them* sware he that they *possessed not then* to have entered into his rest, if *it was* not to those of them that believed not?

19. So we see that those *of them that entered not in*, could not enter in because of unbelief.

CHAPTER IV.

1. Therefore we should at no time fear, after a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2. For unto us was the gospel preached, as well as unto them : but the word preached did not profit them, it not having been proclaimed to them that had faith in the hearing.

3. And we which have believed do enter into rest, as he said, So I have sworn to my *present* wrath, if they shall *hereafter* enter into my rest : as indeed the works *for it* were finished from the foundation of the world.

4. For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5. And in this *place* again, If they shall enter into my rest.

6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief :

7. Again, he limiteth a certain day, saying in David, To day, after so long a time ; as it is before said, To day *ye shall enter in*, if ye will hear his voice, ye should not harden your hearts.

8. For if Joshua had given them *he addressed* rest, then would he *David* not afterward have spoken of another rest in these *declarations* concerning a day.

9. Therefore sabbatizing shall be destroyed to the people of God.

10. For he that has entered into his rest, he also hath ceased from his works, as God *does* from his.

11. We should labour therefore to enter into that rest, lest to the same *result* any man fall after the pattern of their unbelief.

12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even unto the division of soul and spirit, and of the joints and marrow, and so is a discerner of the thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him by whom the word to us *exists*.

14. And we having a great high priest, that is passed in to the heavens *for his rest*, Jesus the Son of God, we should hold fast the confession *that we here attain not rest*.

15. For we have not an high priest which cannot be touched with the feeling of our infirmities, *which destroy our rest here*; but was in all points similarly tempted without sin.

16. We should therefore come boldly unto the throne for the *grace of rest promised*, that we may obtain mercy and grace, a help in time of need.

CHAPTER V.

1. For every high priest taken from among men,

for man's sake is ordained in relation to the things *pertaining* to God, that he may offer both gifts and sacrifices for sins :

2. Being empowered to have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity.

3. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4. And so no man taketh this honour unto himself, but *to it* is called of God, as *was* Aaron.

5. So also the Christ glorified not himself to be made an high priest ; but he that said unto him, Thou art a Son of mine, to day have I begotten thee.

6. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard as to the fear of it ;

8. Though he was a Son, he sought in the things which he suffered the obedience *required of a priest* ;

9. And having been perfect *therein*, he became unto all them that obey him, an occasion of eternal salvation.

10. *He* having been called of God an high priest after the order of Melchisedec.

11. Of whom we have many things to say,

and hard to be uttered, seeing ye are dull of hearing.

12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the revelations of God; and are become such as have need of milk, and not of strong meat.

13. For every one that useth milk is unskilful in the promise of justification: for he is a babe.

14. But they are of full age, even those who use the strong meat that exists in the use of it, they having their senses exercised by a discerning both of good and of evil.

CHAPTER VI.

1. Therefore leaving the principles of the commencement of the Christ, we should go on unto the perfection; not being made subject again to a foundation of repentance from works that are passed, or to a foundation of faith in God's doctrine of baptisms,

2. Or of laying on of hands, or of resurrection from the dead, or of eternal judgment.

3. As this we shall effect, whensoever God shall permit it.

4. For it is impossible for those who were once enlightened, having tasted of the heavenly gift, and were made partakers of a spirit freed from guilt,

5. And so have tasted the word of God to be good, and the powers of the world to come,

6. If they shall fall away, to renew them again

through repentance *through* crucifying for themselves the Son of God afresh, and so putting *him* to an open shame.

7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God :

8. But that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned.

9. But, beloved, we are persuaded better things of you, even things being accompanied with salvation, though indeed we thus speak.

10. For God is not unrighteous to forget your work, and the love which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11. And we desire that every one of you do shew the same diligence to the full assurance of the hope of acceptance unto the end :

12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13. *I say through faith*, for when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15. And so, *through faith*, having had patience, he obtained the promise.

16. For men swear for the greater increase of *patience*: and the oath for confirmation is to an end of all contradiction.

17. On which account God, willing more abundantly to shew unto the heirs of the promise the immutability of his counsel, confirmed it with an oath:

18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon hope that is set before us:

19. Which *hope* we have as an anchor of the soul, both sure and stedfast, and as an entering into *holy place* within the veil;

20. Whither a forerunner is on our account entered, *even* Jesus, being made an high priest after the order of Melchisedec.

CHAPTER VII.

1. For this Melchisedec, a king of Salem, and of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2. With whom also Abraham shared a tenth of all; first being by interpretation a King of righteousness, and after that also a King of Salem, is the King of peace;

3. Without a father, without a mother, without descent, having neither beginning of days, nor end of life; and so made like unto the Son of God, abideth a priest continually.

4. Now consider how great this man was, and how his name is made perpetual, not having

in Abraham gave the tenth of the spoils, *he being* patriarch.

Verily they that are of the sons of Levi, who have the office of the priesthood, have a commandment to take tithes of the people according to the law that is, of their brethren, even though they be not out of the loins of Abraham :

But he whose descent is not counted from them received tithes of Abraham, and blessed him that he fulfilled the promises.

And without all contradiction the less is blessed of the better.

And here men that die receive tithes ; but not he *receiveth them*, of whom it is witnessed that he *receiveth*.

And for brevity I may say, Levi also, who receiveth tithes, payed tithes in Abraham.

. For he was yet in the loins of his father, when Melchisedec met him.

. If therefore perfection were by the Levitical priesthood, and under it the people received instruction in a law *for its attainment*, what further need *there* that another priest should rise after the manner of Melchisedec, and not be called after the manner of Aaron ?

. For the priesthood being changed, there is of necessity a change *also of the law*.

. And he of whom these things are spoken is appointed to another tribe, of which no man gave sacrifice at the altar.

14. For *it* is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15. And it is yet far more evident: (possibly after the similitude of Melchisedec) there ariseth another priest,

16. Who is made, not in relation to a law of commandment of flesh, but in relation to a power of *attaining* an endless life.

17. For it testifieth, in that *it states*, Thou *art* a priest for ever after the order of Melchisedec.

18. So then indeed there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19. For the law completed nothing, but the bringing in of a better hope; by the which we draw nigh unto God.

20. Even inasmuch as not without an oath *it was established*:

21. For there are priests made without an oath; but this with an oath by him that said unto him, Jehovah sware and will not repent, Thou *art* a priest for ever.

22. By so much even was Jesus made a surety of a better testament.

23. And there truly were many priests made, because they were not suffered to continue by reason of death:

24. But this *man*, because he is *appointed* to continue for ever, holds unchangeable the priesthood.

5. Wherefore he is able also to save them to uttermost time that come unto God by him, seeing he ever liveth with respect to that he should die for them.

6. For such an high priest became us, *who is* holy, harmless, undefiled, separated from the sinners *saves*, and having existence higher than the heavens;

7. Who needeth not daily, as the former high priests, to offer up sacrifice, first for his own sins, then for the people's: for this he himself did once, when he made an expiation for sin.

8. For the law maketh men high priests which are infirmity; but the word of the oath which was sworn by the law, *maketh the* Son for evermore, *he* being been made perfect.

CHAPTER VIII.

1. Now of the things which we have spoken *this* is the sum: We have an high priest, who is set at the right hand of the throne of the Majesty in the heavens;

2. A minister of the sanctuary, even of the true tabernacle, which the Lord pitched, and not man.

3. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

So then if he were *now* on earth, he would not be a priest after those that offer gifts according to the law:

4. Who serve after a pattern or delineation out of

the heavens, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6. But now hath he obtained a more excellent ministry, by so much as he is a mediator of a better covenant, which was established for better promises.

7. For if that first *covenant* had been faultless, then should no place have been found for another.

8. For finding fault with them, he saith, Behold, the days come, saith Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah:

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; for they continued not in my covenant, so I regarded them not, saith Jehovah.

10. For this is the covenant that I will make with the house of Israel after those days, saith Jehovah; putting my laws into their mind, even I will write them in their own hearts: and I will be to them as a God, and they shall be to me as a people:

11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest,

12. For I will be merciful to their unrighteousness, and their sins I should not remember any more.

b. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and the first old is ready to vanish away.

CHAPTER IX.

Now verily the first *covenant* had ordinances of divine service, and a worldly sanctuary.

For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the bread, and the golden censer; which is called the sanctuary.

And after the second veil, a tabernacle which is called the Holiest of the Holy ;

Which had the ark of the covenant overlaid round about with gold, wherein *was* a golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant ;

And over it the cherubims of glory shadowing the mercyseat ; of which we cannot now speak particularly.

Now after these things having been thus ordered, the priests went always into the first tabernacle, accomplishing the service of *God*.

But into the second *went* the high priest alone every year, not without blood, which he offered for himself, and for the errors of the people :

The Holy Ghost thus signifying, that the way of holiness was not yet made manifest, while the first tabernacle was yet standing ;

Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that

could not make him perfect as pertaining conscience,

10. That did the service only in meats and and divers washings, and ordinances afterwards imposed *on them* until the time of reformation

11. But Christ being come an high priest things to come of the greater and more perfect nacle, not made with hands, that is to say this *character* as to building ;

12. Neither by the blood of goats and calves but by his own blood he entered in once for the holy place, having obtained an eternal redemption *thereby*.

13. For if the blood of bulls and of goats, and ashes of an heifer sprinkling the unclean, sanctify to the purifying of the flesh :

14. How much more shall the blood of Christ, who through his having an eternal redemption offered himself without blame to God, purify our conscience from past works to serve a living God ?

15. And for this cause he is a mediator of a new covenant, that having partaken of death, redemption from the transgressions *that were* under the first covenant, they which are called shall receive the promise of the eternal inheritance

16. For where a covenant is a dead person must be that made the covenant must of necessity be to it.

17. For a covenant with *persons* dead is

not to be changed: otherwise it is of no certainty; all while the testator liveth.

18. Whence neither the first *covenant* was dedicated without blood.

19. For in accordance to the law, when Moses had taken every precept to all the people, having taken the blood of calves and of goats, with water, and scarlet wool, and hyssop, he sprinkled both the book, and all the people,

20. Saying, This is the blood of the covenant which God hath enjoined unto you.

21. And also he sprinkled with the blood likewise both the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purged with blood; indeed without shedding of blood is no remission.

23. *It was* therefore necessary that the patterns that exist during these *present* heavens should be purified; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, *which are* the figures of the things; but into heaven itself, now to having been clearly exhibited in the presence of God for

:

25. Nor yet that he should offer himself often, as the high priest entered into the holy place every year with blood of another;

26. For then must he often have suffered since the foundation of the world: but now once for all

to the end of time, as to a putting away sin by his sacrifice, hath he been made manifest.

27. But inasmuch as it is appointed unto the men *obtaining salvation* once for all to die, though after this is judgment:

28. So even *is it appointed*, the Christ's once for all having been offered to the end that he should have borne the sin of many; because unto them that await him for salvation shall he come the second time without *reference to sin*.

CHAPTER X.

1. For the law having a shadow of good things to come, *and* not the very image of the things, can never by those sacrifices which they offered year by year continually make the comers thereunto perfect.

2. For then probably would they not have ceased to be *so*, (*annual sacrifices* being offered? because that the worshippers should have no more conscience of sins) that serve for once for all having been purged.

3. But in those *sacrifices there is* a remembrance again *made* of sins every year.

4. For *it is* not possible that the blood of bulls and of goats should take away sins.

5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, though a body thou hast prepared for me:

6. In burnt offerings even for sin thou hast no pleasure.

7. Then said I, Lo, I come to a volume of a

book, it is written of me in respect of that I should perform, God is thy will.

8. Above when he said, Sacrifice and offering and burnt offerings even for sin, which are offered in accordance to the law, thou wouldest not, neither art pleased with ;

9. Then said he, Lo, I come to do thy will. He taketh away the first, that the second should have been established.

10. By the which will we having been sanctified, exist through the offering of the body of Jesus Christ once *for all*.

11. Now every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins :

12. But this man, after he had offered one sacrifice for sins with respect to its continuance, sat down on the right hand of God ;

13. The result of *its fulfilment to man* expecting, when his enemies be made his footstool.

14. For by one offering he hath with respect to continuance perfected them that are sanctified.

15. Even as the Holy Ghost bears witness to us : because *it exists* in that he had said before,

16. This is the covenant that I will make with them after those days, saith Jehovah, putting my laws into their hearts, even in their minds will I write them ;

17. As their sins and iniquities I would not still remember.

18. Now where remission of these *is, there is* more offering for sin.

19. Having therefore, brethren, boldness with respect to the entrance into the holiest by the blood of Jesus,

20. A new and living way, which he consecrated for us, through the veil, this exists through him *having had* flesh ;

21. Though a great priest over the house of God

22. We should draw near with a true heart full assurance of faith, *we* having been cleansed by sprinkling the hearts from consciousness of evil, and the body's *alienation to God* washed in pure water.

23. We should hold fast the profession of the hope *of our acceptance* without wavering ; (for God *is* faithful that promised ;)

24. And should consider one another to provoke unto love and to good works :

25. Not forsaking the assembling of ourselves together, as the manner of some *is* ; but exhorting *one another* even so much the more, as much as we see the day approaching.

26. For if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins,

27. But a certain fearful looking for of judgment and fire ; a zeal of being about to devour the adversaries.

28. He that despised Moses' law died without mercy under two or three witnesses :

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, a common *blood*, and so hath done despite unto the Spirit of the grace *vouchsafed to him*?

30. For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith Jehovah. And again, Jehovah shall judge his people.

31. *It is* a fearful thing to fall into the hands of a living God.

32. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight with afflictions;

33. Partly, whilst ye were made a gazing-stock both by reproaches and oppressions; and partly, whilst ye became companions of them that were so used.

34. For ye had compassion on persons bound, and took joyfully the spoiling of your goods, acknowledging that ye have in yourselves in heaven a better and an enduring property.

35. Cast not away therefore your confidence, which hath great recompence of reward.

36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37. For yet a little while, whensoever, howsoever he that shall come will come, and will not tarry.

38. *So then the just shall live by faith: but if*

any man draw back, my soul has not pleasure in him.

39. But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.

CHAPTER XI.

1. Now faith exists concerning the things hoped for, an evidence of things not being seen.

2. And so by it the presbyters were attested.

3. We understand through faith that the Dispensations were constructed by the command of God, so that things which are seen were not made of things which do appear.

4. We understand through faith that Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.

5. We understand through faith that Enoch was translated that he should not see death ; and so was not found, because God had translated him : *this we understand*, because before his translation he had been declared to have pleased God.

6. Now without faith *it is* impossible to please *him* : for he that cometh to God must believe, as it does exist to those that diligently seek him, *that* he is a rewarder.

7. We understand through faith that Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world,

and became an heir of the justification which is by faith.

8. We understand through faith that Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9. We understand through faith that he sojourned in the land promised to him, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for a city which hath the foundations, of which a builder and maker God is.

11. We understand through faith that even Sarah herself received strength to conceive seed, even when she was past age, because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13. According to *our* faith, these all died, not having received the promises, but having seen them far off, and having greeted and professed *them*, for they were strangers and pilgrims on the earth.

14. For they that say such things declare plainly that they seek a native country.

15. As truly, if they had been mindful of that country from whence they came out, they were having opportunity to have returned.

16. But now they desire a better *country*, that is, an heavenly : wherefore God is not ashamed to be called their God : for he hath prepared for them a city.

17. We understand through faith that Abraham offered up Isaac, being tempted *not to do so* ; as he that had received the promises was offering up his only begotten *son*,

18. To whom it was said, That in Isaac shall thy seed be called :

19. Accounting that God *was* able to raise him up, even from the dead ; from whence also he received him in a figure.

20. We understand through faith that Isaac blessed Jacob and Esau concerning things to come.

21. We understand through faith that Jacob, when he was a dying, blessed both the sons of Joseph, even bent reverently on the top of his staff.

22. We understand through faith that Joseph, finishing concerning the departing of the children of Israel ; mentioned and gave commandment concerning his bones.

23. We understand through faith that Moses, when he was born, was hid three months of his parents, because they esteemed him a beautiful child : and they were not afraid of the king's commandment.

24. We understand through faith that Moses, when he was come to years, refused to be called a son of Pharaoh's daughter ;

25. Choosing rather to suffer affliction with the

people of God, than to have enjoyment of sin for a season ;

26. Esteeming the reproach of *those after* the Christ greater riches than the treasures in Egypt : for he had respect unto the recompence of the reward.

27. We understand through faith that he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible.

28. We understand through faith that he kept the passover, and the sprinkling of the blood, lest he that destroyed the first-born should touch them.

29. We understand through faith that they passed through the Red sea as by dry *land* ; which the Egyptians assaying to do were drowned.

30. We understand through faith that the walls of Jericho fell down, after they were compassed about seven days.

31. We understand through faith that the harlot Rahab perished not with them that believed not, because she had received the spies with peace.

32. And what further *that we understand through faith* shall I say ? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae ; of David also, and Samuel, and of the prophets :

33. Who through *their exercise of* faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong,

waxed valiant in fight, turned to flight the armies of aliens.

35. Women received their dead raised to life again: but others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36. And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38. Of whom the world was not worthy: they were caused to wander in deserts, and in mountains, and in dens and caves of the earth.

39. So these all, having been bearing witness to a *future life* through the faith *they exhibited*, received not the promise of God concerning our having been provided a better *state*,

40. In order that they without us should not be complete.

CHAPTER XII.

1. Wherefore seeing we indeed are compassed about with so great a cloud of witnesses, having laid aside all pride, truly the easily besetting sin of patient endurance, we should run a race that is set before us,

2. Beholding Jesus as the beginner and finisher of the faith *respecting a future life*; who for a joy that was set before him endured a cross, despising

the shame; and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of the sinners against himself, lest ye be wearied and faint in your minds.

4. Ye have not yet resisted unto blood, striving against sin.

5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of Jehovah, nor faint when thou art rebuked of him :

6. For whom Jehovah loveth he chasteneth, and scourgeth every son whom he receiveth.

7. If ye endure chastening, God dealeth with you as sons *are dealt with* by you ; for what son is he whom the father chasteneth not ?

8. But if ye be without chastisement, whereof ye are partakers, then are ye bastards, and not sons.

9. Furthermore we have had fathers of our flesh which corrected us, and we have not been ashamed of them : shall we not much rather be in subjection to the Father of *their* spirits, as then we shall be ?

10. For they verily for a few days chastened us for their own pleasure ; but he for *our* profit, that we might be partakers of his holiness.

11. Now no chastening for the present seemeth joyful, but grievous : nevertheless afterward it yieldeth peaceable fruit unto them which are disciplined thereby after righteousness.

12. Wherefore lift up the hands which hang down, and the feeble knees ;

13. And make straight paths for your feet, that that which is lame be not turned out of the way ; but rather be cured.

14. Follow peace with all *men*, and the holiness, without which no man shall see the Lord :

15. Looking diligently, not any man being in want of the grace of God ; that no root of bitterness springing up should cause *you* trouble, and thereby many should profane ;

16. That no fornicator, or profane person *acts as* Esau, who for one morsel of meat sold his birth-right.

17. For ye know how that afterward, when he would have inherited the blessing, he was rejected : for he found no place by changing *Isaac's* mind, though he sought it carefully with tears.

18. *I say, looking diligently*, for ye are not come unto a mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And a sound of a trumpet, and a voice of words ; which *voice* they that heard intreated that the word should not be spoken to them any more :

20. (For they were not inclining to that which was commanded, *As for example, that* when so much as a beast touch the mountain, it shall be stoned :

21. And so terrible was the sight, *that* Moses said, I exceedingly fear and quake :)

22. But ye are come unto mount Sion, even unto

city of a living God, a heavenly Jerusalem, and to a innumerable company of angels,

23. To a general assembly and church of first-borns, which are written in heaven, and to a God, a judge of all, and to a *state of* spirits of just men made perfect,

24. And to a mediator of a new covenant after Joshua, and to a blood of sprinkling, that speaketh better things than *that of* Abel.

25. See, ye should not refuse him that speaketh. For if they escaped not who refused God's warning that was for earth, much more *shall not we escape*, we turn away from that that is for heaven :

26. Whose voice then shook the earth : but now we hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28. Wherefore we receiving a kingdom which cannot be moved, we should have grace, whereby we may serve God acceptably with reverence and godly fear :

29. For even our God *is* a consuming fire.

CHAPTER XIII.

1. Let brotherly love to strangers continue.

2. Be not forgetful: for thereby they were concealed, so some have entertained angels un-ware.

3. Remember them *of the faith* that are in

bonds, as having been joined with them which suffer adversity, as being yourselves also in the body.

4. Marriage with any *person* is honourable, and the bed is undefiled: but whoremongers and adulterers God will judge.

5. *Let your life be without covetousness; and be content with such things as ye have: for he hath said, I could never leave thee, nor forsake thee, as to our being bold to say,*

6. Jehovah is my helper, and so I will not fear, what shall man do unto me?

7. Remember them which have the rule over you, who have spoken unto you the word of God: by whom considering the escape from the life *they condemn; follow the faith you have been taught,*

8. Jesus Christ the same yesterday, and to day, and for ever.

9. Be not carried about with divers and strange doctrines. For *it is a good thing in grace, that the heart be established; not in meats, which have not profited them that have been occupied therein.*

10. We have an altar, whereof they have no ability to eat which serve the tabernacle.

11. For for whom the blood of animals for sin is brought into the sanctuary by the high priest, the bodies are burned without the camp.

12. Wherefore Jesus also, that he might sanctify the people without the gate with his own blood, suffered.

3. We should go forth therefore unto him with-
the camp, bearing his reproach.

4. For here have we no continuing city, but we
one that is to come.

5. On his account therefore we should offer a
fice of praise to God continually, that is a fruit
ps professing his name.

6. Yet the benevolence *to*, or the participation
others required of you, forget not: for with
sacrifices God is well pleased.

7. Obey them that have the rule over you, and
nit yourselves: for they watch over your souls,
ey that must give account, that they may do it
joy; so be not grieving; for that is unprofit-
for you.

8. Pray for us: for we trust we have a good
cience, with all things willing to be conversant.

9. But I beseech *you* the rather to do this, that
y be restored to you the sooner.

10. And so the God of the peace *vouchsafed to*
stians that brought again from the dead our
l Jesus, that great Shepherd of the sheep,
gh blood of an everlasting covenant,

. May have perfectly instructed you as to every
work to do his will, preparing for you the
er of doing it that is well pleasing in his
; through Jesus Christ; to whom the glory
of ascribe for ever and ever. Amen.

11. And I beseech you, brethren, suffer the word
hortation: for I have written a letter unto you
short notice.

23. Know ye that *our* brother Timothy is set at liberty ; with whom, if he come shortly, I will see you.

24. Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25. The grace *of this salutation extends* to you all. Amen.

AN ENGLISH VERSION
OF THE
GENERAL EPISTLE OF JAMES.

CHAPTER I.

1. I James am a servant of the God and Lord of Jesus Christ to the twelve tribes which are scattered abroad to rejoice.

2. My brethren, count it all joy when ye have met with divers temptations ;

3. Knowing *this*, that the trying of your faith worketh patience.

4. And that patience count a perfect work, that ye may be perfect and entire *in requirements* ; wanting nothing.

5. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not ; and it shall be given him.

6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7. So let not that man think that he shall receive any thing of the Lord.

8. A double minded man is unstable in all his ways.

9. So let the brother of low degree rejoice with respect to his exaltation :

10. And the rich *brother*, with respect to his envelling : because as the flower of the grass it shall pass away.

11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich brother fade away with respect to his changes.

12. Blessed is the man that endureth temptation : because proof having given of *his constancy*, he shall receive the crown of the life, which he hath professed to obtain with them that love him.

13. Let no man say when he is tempted, I am tempted apart from God's *appointments* : for God cannot be tempted by evil to change his *appointments*, neither tempteth he any man in such a manner :

14. But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift from above exists, *it* cometh down from the Father of lights, with whom is no change beyond the turning of a shadow.

18. *It* having been determined *by him*, he begat us by a promise of truth, that we should be a kind of firstfruits of his creatures.

19. Appoint ye, my beloved brethren, and be, every man, swift to hear, slow to command, slow to wrath :

20. For the wrath of man worketh not a justification from God.

21. Wherefore having laid aside all filthiness and superfluity of naughtiness, receive with meekness the engrafted word, which is able to save your souls.

22. And become doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass ;

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into a perfect law *in respect of liberty to accept or reject it*, and continueth *therein*, not having become a forgetful hearer, but

doer of the work, this man shall be blessed in his deed.

26. If any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain,

27. Pure religion and undefiled before God and the Father it is, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAPTER II.

1. My brethren, have not the belief our Lord Jesus Christ concerning the glory *that is to come* with respect of persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come also a poor man in vile raiment ;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool :

4. Ye are determined by *their own estimate* of themselves, and are become judges by evil considerations.

5. Hearken, my beloved brethren, Hath not God chosen the poor in this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ?

6. Yet ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats ?

7. Do not they blaspheme that worthy name by the which ye are called?

8. If indeed ye fulfil a law, royal through the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9. But if ye have respect to persons on account of external advantages, ye commit sin, and are convinced of the law as transgressors.

10. For whosoever shall keep the whole law, save that he offend in one *point*, he is liable to reproach from all *men*.

11. For he that said, Do not commit adultery, said also, Do not kill. So if thou commit no adultery, yet shalt kill, thou art become a transgressor of the law.

12. So speak ye, and so act *toward others*, as they that being under a law of liberty are delayed to be judged.

13. For he shall have judgment without mercy, that hath shewed no mercy; for he treats mercy arrogantly by *his* judgment.

14. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? faith is not able to save him.

15. If a brother or sister be naked, or destitute of daily food,

16. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. But, a man may say, Thou hast faith, and I have works: shew me thy faith without the works *have*, and I will shew thee the faith *thou hast* by *y* works.

19. Thou believest that there is one God; thou seest well, though the devils believe the same, and tremble.

20. But wilt thou know, O vain man, that faith without works is unprofitable?

21. Abraham our father was not justified by works, when he offered Isaac his son upon the altar.

22. Thou seest that faith wrought with his works, and by works was *his* faith made perfect;

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him unto justification: even *that* he was called a friend of God.

24. See then, that by works a man is justified, and not by faith only.

25. Likewise also Rahab the harlot was not justified by works, she having *through faith* received the messengers, and sent *them* away for another journey.

26. As the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

1. My brethren, make not many masters, having

experienced that we shall receive increased condemnation *by so doing*.

2. For in many things we offend. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3. Behold, we put bits in the horses' mouths, that they may obey us ; and so we turn about their whole body.

4. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5. In like manner so the tongue is a little member, and boasteth great things. Behold, how great a fire *it is*, it kindleth how great materials.

6. Even the tongue *is* a fire ; the regulator of iniquity is the tongue to our members ; that *is* it that defileth the whole body, even setting on fire the course of nature, and being set on fire of the hell *it attains*.

7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8. But the tongue can no man tame ; *it is* an unruly evil, full of deadly poison.

9. Therewith bless we the Lord and Father ; and therewith curse we men, which are made after the similitude of God.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11. What? a fountain send forth at the same place sweet *water* and bitter?

12. The fig tree, my brethren, cannot bare olive berries, nor a vine, figs; so *can* no fountain both yield salt water and fresh.

13. Who *is* a wise man and endued with knowledge among you? let him shew out of the good course of life *he has pursued* his works with meekness of wisdom.

14. But if ye have bitter envying and strife in *your* hearts, boast not or lie in respect of the truth.

15. This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16. For where envying and strife *is*, there *is* confusion and every evil work.

17. But the wisdom that is from above is first *pure*, then peaceable, gentle, *and* easy to be intreated, *full* of mercy and good fruits, without partiality, and without hypocrisy.

18. So the fruit of righteousness is sown in peace *of* them that make peace.

CHAPTER IV.

1. From whence *come* wars and fightings among *you*? *come they* not hence, *even* of your lusts that war in your members?

2. Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask *amiss*, that ye may spend extravagantly upon your lusts.

4. Ye adulteresses know not, that the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God.

5. Or think ye that the scripture saith in vain for the sake of malice, It seeketh the spirit that shall dwell in us *acceptably to God*.

6. And giveth more grace *for its attainment*. Wherefore it saith, God resisteth the proud, but giveth grace unto the humble.

7. Submit yourselves therefore to God; and Resist the devil, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10. Humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, or judgeth his brother, speaketh evil of the law, and judgeth the law: and if thou judge the law, thou art not a doer of the law, but a judge.

12. There is but one lawgiver, who is able to save and to destroy: then who art thou that judgest thy neighbour?

13. Go to now, ye that say, to day or to morrow we will go into the city, and continue there a year, and buy and sell, and get gain:

whereas ye know not what *shall be* your life
narrow. For it is even a vapour, that
for a little time, and then vanisheth

wherefore ye *ought* to say, If the Lord will,
I shall live, then will we do this, or that.

It is now ye rejoice in your boastings: all
rejoicing is evil.

Relay to him that knoweth to do good, and
not, to him it is sin.

CHAPTER V.

It is now, ye rich men, weep and howl for
sorrows that shall come upon *you*.

Your riches are corrupted, and your garments
are eaten.

Your gold and silver is cankered; and the rust
shall be a witness against you, and shall eat
as it were fire. Ye have heaped treasure
for later days.

Ye have withheld the hire of the labourers who have
sown your fields, which is of you kept back by
you: and the cries of them which have reaped
are entered into the ears of Jehovah of Sabaoth.

Ye have lived in pleasure on the earth, and
in idleness; ye have educated your hearts for
laughter.

Ye have condemned *and* killed the just; *and*
ye have not resisted you.

Be patient therefore, brethren, unto the coming
of the Lord. Behold, the husbandman waiteth for

the precious fruit of the earth, and hath long patience for it, until he receive the early and latter *rain*.

8. Be ye also patient; stablish your hearts, that the coming of the Lord draweth nigh.

9. Groan not, brethren, by others *suggestions*, lest ye should be condemned: behold, the judge hath stood before the door.

10. Take, my brethren, the prophets, who have spoken in the name of Jehovah, for an example of suffering affliction, and of patience.

11. Behold, we count those of them happy which sustained a patience like Job's; and ye have heard and seen the end of Jehovah; that Jehovah is very pitiful, and of tender mercy *therein*.

12. And above all things, my brethren, swear not by either heaven, or the earth, or any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14. Is any among you deficient in authority *to teach*? let him call for the presbyters of the church; and let them pray over him, anointing him with oil on account of the fame:

15. And the prayer after the faith shall save him that labours *from wanting authority*, and the Lord shall raise him up *to authority by so doing*; and if he should have caused sin *by want of authority*, it shall be forgiven him.

16. Therefore confess the sins *of this character*

to another, and pray one for another, that ye be made whole *in respect of authority*. A ent prayer for what is just availeth much.

7. Elias was a man subject to like passions as we and he prayed earnestly that it might not rain : it rained not on the earth by the space of three s and six months.

8. And he prayed again, and the heaven gave , and the earth brought forth her fruit.

9. My brethren, if any of you do err from the h, and one convert him ;

10. Let him know, that he which converteth the er from an error in his course shall save a soul i death by such course, and shall *thus* bury a titude of sins *that a sinner would have com- ed*.

AN ENGLISH VERSION
OF THE
FIRST EPISTLE GENERAL
OF PETER.

CHAPTER I

1. Peter, an apostle of Jesus Christ unto elected strangers of dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. For *their having* a foreknowledge of God the Father, with respect to sanctification of spirit of obedience and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied.

3. Blessed *be* the God and Father of our Lord Jesus Christ, which exists according to his abundant mercy having begotten us again, in *vouchsafing to us* a living hope, by the resurrection of Jesus Christ from the dead,

4. Of an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven,

5. For you that are by the power of *a revelation from* God, being kept *in hope* through faith of a salvation ready to be revealed in the last time.

6. Whereby ye greatly rejoice ; a little now, if need be, ye are caused grief through manifold temptations *that attack you* :

7. In order that your trial of the faith, (being much more precious than of gold that perisheth,) even though being tried with fire, it might be found unto praise and honour and glory at the appearing of Jesus Christ :

8. Whom having not seen, ye love ; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory :

9. Receiving the end of the faith, *even* a salvation of souls.

10. Of which salvation prophets have enquired and searched diligently, who prophesied of the *salvation* that is revealed unto you by grace :

11. Searching what, or what manner of time the Spirit was by them declaring, when it testified beforehand the sufferings of *men* by Christ's *not having come*, and the glories *on earth* after their removal.

12. By whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the glad tiding for you in a Spirit's freedom from guilt having been sent down from heaven ; unto *obtaining* which things the angels desire to ascertain *the means employed*.

13. Wherefore having girded up the loins of your mind, constantly being sober, hope *for salvation*

through grace that is brought unto you by revelation by Jesus Christ ;

14. As obedient children, not conforming yourselves *thereto* by the former lusts in your ignorance of *meriting salvation* :

15. But as he which hath called you is holy, so be ye holy in all manner of conversation ;

16. Because it is written, For be ye holy ; for I am holy.

17. And if on a Father ye call, who without respect of persons judgeth *salvation* according to every man's *actual* work, pass the time of your sojourning *here* in fear :

18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain manner of life handed down from your fathers *for attaining an assurance of salvation* ;

19. But with precious blood, as of a lamb without blemish and without spot,

20. By Christ's having been foreordained, even before the foundation of the world, though having been made manifest in these last times for you,

21. Who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God.

22. He having purified your souls in the obedience after the truth in unfeigned brotherly love from the heart for one another ; love with continuation :

23. Ye being born again, not of corruptible seed,

but of incorruptible, by the word of a living and abiding God.

24. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away :

25. But the word of God can endure for ever. And this *endurance* the word has which by the gospel is preached unto you.

CHAPTER II. .

1. Wherefore having laid aside all malice, and all guile, and hypocrisy, and envies, and all evil speakings,

2. As newborn babes, desire the reasonably sincere milk of *brotherly love*, that ye may grow thereby *unto salvation*.

3. If so be ye have tasted that the Lord *is* gracious.

4. In whom coming to a living stone, having been disallowed indeed of men, but chosen of God, *and* precious,

5. So *are* they as living stones a spiritual house ; be ye built up into an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

6. Because he surrounds *all things with acceptance* by scripture, Behold, I lay in Sion a foundation stone, elect, precious : and he that believeth on him should not be confounded.

7. Unto you therefore which believe *is* the preciousness, though they do not believe, *that* a stone

which the builders disallowed was made a head of a corner,

8. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, not believing that to which they were appointed.

9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a people by acquirement; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

10. Which in time past *were* not a people, but *are* now a people of God: which had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from the fleshly lusts, which wars as to the soul,

12. For your conversation *to be* honest to the Gentiles: that, in what they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in a day of inspection.

13. Submit yourselves to every ordinance of man unto justice for the Lord's sake: whether it be by the king, as supreme;

14. Or by governors, as being sent by him for the punishment of evildoers, and for the praise of them that do well.

15. For so is the will of God, that with well doing ye may put to silence the ignorance of the foolish men *that deny your acceptance*:

16. As free *from past sins*, yet not using *your* liberty for a cloke of again sinning, but as *a proof of your being* the servants of God.

17. Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18. The inferiors being subject to the superiors in all *cases where fear of acting wrongly exists*; not only to the good and gentle, but also to the froward.

19. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory *is it*, if, when ye be buffeted for your sins, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable to God.

21. For even hereunto were ye called: because even Christ suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24. Who himself bare sins like yours in his body on the tree, that we having died by such sins, should have *assurance of* life by the justification *he has demonstrated*: by whom ye should have been cured of every fear by the mark *that ye possess*.

25 Though ye *are* as sheep gone astray ; seeing by *such death* ye are now caused to return unto the Shepherd and Bishop of your souls.

CHAPTER III.

1. On a like account the wives being in subjection to their own husbands ; that, if any do not believe the word, they also may without the word be won by the manner of life of the wives ;

2. While they behold the chaste manner of your life in *cases of fear*.

3. In which, let it not be the world's outward plaiting of the hair, and of wearing of gold, or of putting on of apparel ;

4. But *let it be* the hidden man of the heart's *will* to the incorruptible *preservation* of the meek and quiet spirit, which is in the sight of God of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands :

6. Even as Sara obeyed Abraham, calling him lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7. On a like account the husbands dwelling after knowledge that the wife is a weaker vessel, giving her honour as being heirs together of the grace of life ; that your prayers be not hindered.

8. Then the end *will be, that all will be* of one mind, having compassion one of another, full of brotherly love, pitiful, courteous :

. Not rendering evil for evil, or railing for railing : but contrariwise blessing ; because ye are thereunto called, that ye should inherit a blessing.

0. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that speak no guile :

1. Let him eschew evil, and do good ; let him seek peace, and ensue it.

2. For the eyes of Jehovah are over the righteous, his ears are open unto their prayers : but the wrath of Jehovah is against them that do evil.

3. Then who is he that will harm you, if ye be followers of that which is good ?

4. Even if indeed ye suffer for righteousness' sake : blessed are ye : so be not afraid of the terror of them,

5. But sanctify Jehovah the God in your hearts : be ready always to give an answer to every man that asketh you a reason of the hope that is in you, be so with meekness and fear :

6. Having a good conscience ; that in what they speak evil of you, they may be made ashamed falsely accuse your good manner of life in Christ.

7. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing,

8. For so Christ hath once suffered for sins, the just for the unjust, that he might approach you, being put to death in the flesh, but quickened in spirit :

19. By which also having been departed from the spirits in prison ;

20. He proclaimed against having disbelieved as once, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved from water.

21. Which is indeed a type of us now : baptism doth save (not a putting away of the filth of the flesh, but an answer of a good conscience toward God,) by the resurrection of Jesus Christ,

22. Who is on the right hand of God : *he* having gone into heaven after angels and authorities and powers having been made subject unto him.

CHAPTER IV.

1. Therefore even ye arm yourselves with the same mind after Christ's having suffered in the flesh : for he that suffered in the flesh hath refrained from sins :

2. With respect to that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3. For the time past should suffice to have wrought the will of the Gentiles in walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries :

4. Wherefore they are estranged by your not running with *them* in to the same excess of riot, *they* speaking evil of *obedience to Christ*,

5. Who shall give account to him that immediately judges the quick and the dead.

6. For this cause, even he was preached a glad-
ding to them that shall die, that they might be
regarded by men in the flesh, even *that* they should
be regarded by God in the spirit.

7. But the end of all things is at hand: be ye
therefore sober, and watch unto prayer.

8. And above all things have fervent charity
towards yourselves: for charity covers a multitude
of sins.

9. *And makes you* hospitable one to another
without grudging.

10. As every man hath received a gift for your
services, minister the same as good stewards of a
 manifold grace of God,

11. Even though any man speaks as the oracles
of God; even though any man ministers as of the
mercy which God giveth: that God in all things
may be glorified through Jesus Christ, which is
unto praise and the dominion *of everything* for ever
and ever. Amen.

12. Beloved, be not estranged by the fiery trial
coming upon you which is to try you, as though some
strange thing happened unto you:

13. But as ye partake in the sufferings on account
of the Christ, rejoice that when his glory shall
be revealed, ye may be glad also with exceeding joy.

14. Though ye be reproached for the name of
Christ, happy *are ye* that the spirit, *that is the*
anointing concerning the glory and concerning God
who is given rest.

15. For none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters.

16. So if *any man suffer* as a Christian, let him not be ashamed ; but let him glorify God on account of this name.

17. For the time *is come* that judgment by the house of God should begin : and if first by us it *is administered*, what shall the end *be in respect of judgment* of them that obey not the gospel of God ?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

19. Wherefore let them that suffer according to the will of God commit the keeping of their souls for beneficence to a faithful Creator.

CHAPTER V.

1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings on account of the Christ, and also a partaker of the glory that shall be revealed :

2. Feed the flock of God which is among you, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ;

3. & 4. And its having been made manifest by the chief Shepherd, ye shall receive the crown of the glory that fadeth not away.

5. On a like account ye younger, submit yourselves unto the presbyter ; and all one to another be clothed with humility : for God resisteth the proud, and giveth grace to the humble.

6. Be humbled therefore under the mighty hand of God, that he may exalt you in due time :

7. Having cast all your care *concerning it* upon him ; for he is about to do it for you.

8. Be sober, be vigilant ; (your adversary a devil, as a roaring lion, walketh about, seeking to devour ye which resist, ye which are stedfast in the faith,)

9. Ye knowing that the same *evil consequences* by the afflictions to your brotherhood in the world are accomplished.

10. & 11. And the God of all grace, who hath called you unto his eternal glory in the Christ, after that ye have suffered a while, he will adjust, stablish, strengthen, to him the dominion *obtained* for ever. Amen.

12. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is a true grace of God wherein ye stand.

13. Him that is in Babylon elected together with also Marcus my son salute you.

14. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ.

AN ENGLISH VERSION
OF THE
SECOND EPISTLE GENERAL
OF PETER.

CHAPTER I.

1. Simon Peter, a servant and an apostle of Jesus Christ to them that have inherited a faith, (men equally precious to us) in a justification of our God and Saviour by Jesus Christ :

2. Grace and peace be multiplied unto you through a knowledge of God, and of Jesus our Lord,

3. As by his divine power hath been given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue :

4. Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of a divine nature, having escaped the destruction that is in the world through lust.

5. And even this same thing being conferred in

ldition to *them that use* all diligence, add to your
ith the virtue required by it; and to the virtue the
nowledge:

6. And to the knowledge the temperance; and to
e temperance the patience; and to the patience
e godliness;

7. And to the godliness the brotherly kindness;
nd to the brotherly kindness the charity.

8. For if these things be in you, and abound, they
ake *you that ye shall* neither *be* barren nor un-
uitful in the knowledge of our Lord Jesus Christ.

9. But he that lacketh these things is blind,
utting his eyes, having forgotten *the terms* of his
urification from his old sins.

10. Wherefore the rather, brethren, give diligence
make your calling and election sure: for if ye do
ese things, ye would never fall:

11. For so the entrance shall be furnished unto
u abundantly into the everlasting kingdom of our
ord and Saviour Jesus Christ.

12. Wherefore I will not be negligent to put
u always in remembrance of these things, even if
have known and been established in the present
ath.

13. For I think it right, as long as I am in this
ernacle, to stir you up by putting *you* in remem-
ance;

14. Knowing that shortly I must put off *this* my
ernacle, even as our Lord Jesus Christ hath made
inifest to me.

15. Even I shall endeavour also, that ye have after my decease, always esteem for the remembrance of these things.

16. For we not having followed cunningly devised fables made known unto you the power and appearing of our Lord Jesus Christ, even having been eyewitnesses of the majesty of that man.

17. For *we witness his* having received from God the Father honour and glory by a voice of such notoriety having come to him from the excellent glory, This is my Son that is my beloved, by whom I was well pleased.

18. Indeed we heard this voice which came from heaven, we being with him in the holy mount.

19. But we have a greater certainty, the word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until day dawns, and a day star arise in your hearts:

20. Knowing this first, that every prophecy of the scripture is not made for private interpretation.

21. For prophecy came not at any time to *be subject to* the will of man: but for a spirit's being brought holy, men spake *as they were* moved by God.

CHAPTER II.

1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying a sovereign Lord that redeemed them, bringing upon themselves swift destruction.

2. And many shall follow their pernicious ways ; reason of whom the way of truth shall be evil spoken of.

3. And through covetousness shall they with guiled words make merchandise of you : whose judgment now lingereth not long, even their destruction slumbereth not.

4. For if God spared not his messengers that rebelled, but having cast *them* into an abyss in pits of darkness, he delivered over to judgment *those* he had preserved ;

5. And *if* he spared not the old world, though he saved Noah an eighth *person*, a preacher of righteousness, he having brought in a flood upon the world of the ungodly ;

6. And *if* having turned the cities of Sodom and Gomorrah into ashes, he passed a sentence : having made an ensample against living ungodly,

7. And *if* just Lot being delivered from the filthy conversation of the wicked through a wanton insult, drew out of evil.

8. (For he righteous dwelling among them though seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds ;)

9. Jehovah *sheweth to man* he knoweth how to deliver the godly out of temptations, and to guard them unjust reserved unto a day of judgment :

10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not

afraid to speak evil respecting *their condition* in glory.

11. Where *say they*, angels, which are greater in power and might, bring not against them before Jehovah *a charge of blasphemous judgment*.

12. Yet these, as brute beasts, made as to their present nature to be taken and destroyed; as to which not understanding, they speak evil of these things: so in their corruption *of truth* they shall be destroyed;

13. Treating unjustly the reward of unrighteousness, they count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves in their assemblings while they feast with you;

14. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: having an heart exercised in covetous practices; cursed children:

15. Which having forsaken the right way, are led astray: having followed the way of Balaam *the son of Bosor*, they desired a reward for unrighteousness:

16. Though he obtained conviction of his own iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17. These are wells without water, clouds that are carried with a tempest; *men* in whom the undistinguishableness of darkness hath been preserved.

18. For they speaking great swelling *words* of vanity, allure through the lusts of the flesh, through *much* wantonness, those feeble that were clean escaped from them who live in error.

19. Promising them liberty, while they themselves are the servants of man's present corruption : for of whom a man is overcome, of the same is he brought in bondage.

20. For if after they have escaped the defilements of the world *that man inherits* through a knowledge of the Lord and Saviour Jesus Christ, and again having been entangled by these things, they are overcome, the latter end worse than the beginning hath been made to them.

21. For it had been better for them not to have known the way of the justification *by Christ*, than after they have known it to turn from that that was delivered unto them by holy commandment.

22. But the *fulfilment* of the true proverb hath befallen them, *They are as* a dog returned to his own vomit ; and a sow that was washed to her wallowing in the mire.

CHAPTER III.

1. This, a second epistle unto you, beloved, I now write ; in *both* which I stir up you by way of remembrance :

2. That the pure mind be mindful of the words which were spoken before by the holy prophets, and by the commandment of your apostles concerning the Lord and Saviour :

3. Knowing this first, that there shall come in the last days through scoffing, scoffers walking after their own lusts,

4. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5. For this thing lies hid to them that will it, that the heavens were from ancient times, but the earth from water, as from water it was by God's decree called into existence :

6. On account of which things, the world that then was *living*, being overflowed with water, was destroyed :

7. And the heavens and the earth, which are now, by the same, a decree, are kept in store for fire, reserved until a day of judgment and destruction of the ungodly men *that scoff at the fulfilment of such a decree*.

8. But, beloved, as regards this, let it not be concealed by you, that one day is with Jehovah as a thousand years, and a thousand years as one day.

9. Jehovah is not slack concerning the promise, as some men count slackness; but delays on account of you, not willing any to have destroyed, but that all should succeed *in escaping judgment and destruction* by repentance.

10. Though a day of Jehovah will come as a thief; in the which the heavens shall pass away with a

eat noise, and the heavenly bodies being set on fire shall be destroyed, and the earth also ; yet the works *reformed* therein shall be discovered after all these things being thus dissolved.

11. What manner *of persons* ought we to be in *all* conversation and godliness,

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being set on fire shall be destroyed, and the elements being set on fire shall be dissolved ?

13. Although we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that we look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. Then do ye account the longsuffering salvation of our Lord ; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you ;

16. As also in all *his* epistles, speaking in them of these things ; in which are some things hardly to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures unto their own destruction of them *to themselves*.

17. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away by the error of the lawless, fall from your own steadfastness.

18. And grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ; the glory in him both now and in the day of the ever.

AN ENGLISH VERSION
OF THE
FIRST EPISTLE GENERAL
OF JOHN.

CHAPTER I.

1. *I* John's declaring in writing what was from commencement *of the subject of it*, what we have heard, what we have seen with our eyes, what we have contemplated, and our hands have handled concerning the declaration of the life *that is eternal*;

2. Now the life was made manifest, even a thing which we have seen, so we bear witness and shew

unto you the life that is eternal, which was with the Father, and was made manifest unto us ;

3. What we have seen and heard, we also shew unto you, that ye also may have fellowship with us : even indeed the fellowship that is our's with the Father, and with his Son Jesus Christ.

4. And these things write we, that our joy may be full.

5. As this is the promise which we have heard of him, and declare unto you, that God is without concealment, yea, that in him is no concealment at all.

6. If we say that we have fellowship with him, and walk in the concealment *of it*, we lie, and do not the truth :

7. But if we walk in the absence of concealment, as he exists in the absence of concealment, we have fellowship one with another, yea, the blood of Jesus his Son cleanseth us from every kind of sin.

8. If we say that we have no kind of sin *from which to be cleansed*, we deceive ourselves, and the truth is not in us,

9. Though we confess our sins, and he be faithful and just to forgive us *our* sins, and to cleanse us from every kind of unrighteousness.

10. If we say that we have not become answerable for sin, we make him a liar, and his word is not with us.

CHAPTER II.

1. My little children, these things write I unto

you, that ye become not answerable for sin if any man becomes answerable for sin, we a comforter with the Father, Jesus Christ, a tifier,

2. As he a reconciliation *of man to God* with respect to our sins: and not with respect to our's only, but also with respect to *the sins* of the whole world,

3. Though by this *is it* we know that we have him, if we keep his commandments.

4. He that saith, I know him, and keepeth his commandments, is a liar, and the truth is not in him.

5. But whoso keepeth his word, in him is the love of God perfected: hereby know we that we are in him.

6. He that saith he abideth in him, is under obligation also so to walk, even as he walked.

7. Beloved, I write not a new commandment unto you, but an old commandment which ye had from the beginning. An old commandment is that which ye have *now* heard *from me*.

8. Again, a new commandment I write unto you, which thing is true in relation to him and to you, *is this*, that the concealment *of truth* is past, and a true absence of concealment now shineth.

9. He that saith he exists in the absence of concealment, and hateth his brother, exists in the concealment *of truth* even until now.

10. He that loveth his brother abideth

absence of concealment, and there exists none occasion of stumbling in him.

11. But he that hateth his brother exists in the concealment *of truth*, and walketh in the concealment *of truth*, and knoweth not whither he goeth, because that the concealment *of truth* hath blinded his eyes.

12. I write unto you, little children, that the sins that exist on account of his name have separated you *from Christ*.

13. I write unto you, fathers, that ye have known him that is from commencement *of this dispensation*. I write unto you, young men, that ye have overcome the wicked one.

14. I have written unto you, little children, because ye have knowledge of the Father. I have written unto you, fathers, because ye have knowledge that existed from commencement *of this dispensation*. I have written unto you, young men, because strong men, ye do exist, and the word that is in you doth abide, and ye have overcome the wicked one.

15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the father is not in him.

16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of this life, is not of the Father, but is of the world.

17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18. Little children, there is an end of time: as ye have heard that antichrist does come, and many antichrists there are; wherefore we know there is an end of time.

19. They went out of us, but they existed of us; for if they had existed of us, they would *doubt* have continued with us: but *they were* that they might make manifest that all *be* exist not of us.

20. But ye have an anointing from the Holy of which ye all have knowledge.

21. I have not written unto you that ye know the truth, but that ye do know it, so that even respecting the truth exists not.

22. Who is a liar if not he that denieth Jesus is the Christ? He is the antichrist denieth the Father and the Son's *attestati* thereto.

23. Whosoever denieth the Son's *attestati* same holds not the Father's: *but* he that acknowledgeth the Son's, holds the Father's also.

24. Wait for what ye have heard from commencement among you, if among you that which have heard from commencement shall remain *attained*; and ye shall abide in the Son, and Father.

25. Yea, this is the promise, which promise you eternal life.

26. These *things* have I written unto you concerning them that seduce you.

27. As the anointing which ye have received of him abideth in you, so ye need not that any man teach you ; because the same anointing teacheth you of all things ; yea, truth it exists, and so is no lie, even as it hath taught you, abide in him.

28. Even now, little children, abide in him ; that when he shall appear, we may have confidence, and not be made ashamed by him at his coming.

29. If ye know that he exists a righteous *man*, know, that every one that doeth the righteousness *that he professeth* is born of him.

CHAPTER III.

1. Behold, what manner of love the Father hath bestowed upon you, that we should be called the sons of God on this account : the world acknowledgeth not us *to be children*, because it acknowledged not him *to be a child*.

2. Beloved, now being sons of God, we continue such ; though it doth not yet appear what we shall be, we know, that when he shall appear, apparent we shall be to him ; because we shall see him, we ourselves exist just as he exists.

3. But every man that hath this hope in him keepeth himself pure, because that man a pure *man* exists.

4. Whosoever committeth the sin *that keeps a man impure*, also maketh the transgression of law *to constitute such a sin* : for such a sin is the transgression of a law *having such a penalty*.

5. And ye know that he was manifested to take

away the sins *that keep a man impure*; as in him is no sin retained.

6. Whosoever abideth in him, retaineth not sin: whosoever retaineth sin, hath not seen him, neither known him.

7. Little children, let no man deceive you: he that obtains the justification of *Christ* is justified, even as he is justified.

8. He that maketh the sin *that keepeth a man impure* is of the devil; for the devil retaineth sin from the beginning. On account of this was the Son of God manifested, that he might destroy the works of the devil.

9. Whosoever is born of God doth not make sin *to be retained*; for his seed remaineth in him: indeed he cannot make sin *to be retained*, because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever obtains not justification is not of God, neither he that loveth not his brother's *attainment of it*.

11. For this is the message that ye heard from the beginning, in order that we should love each other's *justification*.

12. Not as Cain *who* was after the wicked one, and slew his brother. And wherefore? he slew him because his own works were evil, and his brother's righteous.

13. Marvel not, my brethren, if the world hate you.

14. We know, that we have passed from the death *incurred by Adam* in the life *that is in Christ*, that we should love the brethren. He that loveth not, abideth in death.

15. Whosoever hateth his own brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

16. Hereby perceive we the love *that is required of us*, because that man laid down his life for us, so we ought to lay down *our* lives for the brethren.

17. Then whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18. My little children, we should not love by a command, or by the tongue's *persuasion to do so*; but by the work and truth *effected in so doing*.

19. Hereby we know that we are now of the truth, and shall assure our hearts *as to our state* before him.

20. For if our heart condemns *such assurance*, verily God is greater than our heart, and knoweth all things.

21. Beloved, if our heart condemns not *such assurance*, then obtains it confidence toward God.

22. Even that whatsoever we should ask for, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23. Yea, this is his commandment, In order that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24. And he that keepeth his commandments dwelleth in him, and he in him. And by so doing, we know that he abideth in us by the spirit of *reconciliation* which he gave to us.

CHAPTER IV.

1. Beloved, believe not every spirit, but try the spirits whether they are *accepted* of God: because many false prophets are gone out into the world.

2. Hereby know ye the spirit *that is accepted* of God: Every spirit that confesseth that Jesus Christ is come in the flesh is *accepted* of God:

3. But every spirit that confesseth not *that* Jesus is come in the flesh is not *accepted* of God: and this is that *spirit* of the antichrist, whereof ye have heard that it should come; and even now is in the world.

4. Already ye are *accepted* of God, little children, and have overcome them *that are of the world*: because greater is he that is in you, than he that is in the world.

5. They are *accepted* of the world on this account: they speak *things accepted* of the world, so the world heareth them.

6. We are *accepted* of God: he that knoweth God heareth us: he that is not *accepted* of God heareth

not us. Hereby know we the spirit of the truth, and the spirit of the error *respecting acceptance of God*.

7. Beloved, we should love one another : for such love is *accepted* of God ; and every one that so loveth has become *accepted* of God, and knoweth God.

8. He that loveth not knoweth not God ; for God is love.

9. In this was manifested the love of God toward us, that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to exist* a reconciliation for our sins.

11. Beloved, if God so loved us, verily we are under an obligation to one another to love God's *children*. No man yet hath been contemplated with admiration *as perfect*.

12. If we love one another, God dwelleth with us, and his love is perfected in us.

13. Hereby know we that we dwell with him, and he with us, because he hath given us of his Spirit.

14. And we *as Christians* have been contemplated with admiration, and do testify, that the Father sent the Son *to be* a Saviour of the world.

15. Whosoever shall confess that Jesus Christ is the Son of God, God dwelleth with him, and he with God.

16. So have we known and believed the love

that God hath to us. God is love: and he that dwelleth in love dwelleth with God, and God with him.

17. Herein is the love unto us made perfect, that we may have confidence with respect to the day of judgment: because just as that man now is *accepted of God*, so are we in this world.

18. There is no fear in the love; for the perfect love *vouchsafed* casteth out fear, because fear hath torment; so he that feareth has not been made perfect in that love.

19. We love, because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother who hath attended to God, is not able to love him who hath not attended to him.

21. And the commandment *so to judge* have we from him, In order that he who loveth God should love his brother also.

CHAPTER V.

1. Whosoever believeth that Jesus is the Christ is *accepted* of God: and every one that loveth him that begat loveth him that is begotten of him.

2. Herein we acknowledge that we should love the children of God, when we love God, and keep his commandments.

3. For this the love of God includes, that we be *regarded to* keep his commandments: and his commandments are not grievous.

4. For whatsoever is appointed of God overcometh the world: hence the victory that overcometh the world is our faith.

5. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6. This he is that came by water and blood, *even* Jesus Christ is; not by water only, but by the water and the blood *of the gospel ordinance*: as it is the Spirit that beareth witness *thereto*, even the Spirit that is truth it is.

7. So there are three *agents* that bear record,

8. The spirit, and the water, and the blood: yet these three exist in one thing *attested*.

9. If we receive the witness of men *thereto*, the witness of God becomes greater: for similar is the witness of God which he hath testified of his Son.

10. He that believeth in the Son of God holds the witness in himself: he that believeth not God's *witness* hath made him a liar; because he believeth not the record that God gave of his Son.

11. And this is the record, that God hath given to us eternal life; and this, that the life that is in his Son exists.

12. He that hath the Son hath the life; *and* he that hath not the Son of God hath not the life.

13. These things have I written unto you, that ye may know that ye have an eternal life that believe on the name of the Son of God.

14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us :

15. And if it is possible for us to know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him.

16. If any man see his brother pursuing sin *which is not to be punished* with death, he shall ask for and give to him *a place in* life with them that sin not *sins to be punished* with death. There is sin *that is to be punished* with death : I do not speak concerning that, that he should pray.

17. All unrighteousness is sin : and so there is a sin *not to be punished* with death.

18. We know that whosoever is born of God does not sin ; yea he that is begotten of God observeth him, so the wicked one binds him not.

19. *And* we know that we are of God, and the world rests complete in wickedness.

20. And we know that the Son of God is come, and hath given us an understanding, that we may know the true *God* ; and so we exist in the true *God* in his Son in the Dispensation of Jesus. This discloses the true God, and eternal life.

21. Little children, keep yourselves from the false Gods *presented to you*.

AN ENGLISH VERSION
OF THE
SECOND EPISTLE OF JOHN.

CHAPTER I.

1. The presbyter unto the elect lady and her children, whom I truly love; and not I only, but also all they that have known the truth.

2. On account of the truth which dwelleth in us, and shall be with us for ever,

3. Grace, mercy, *and* peace, from God the Father, and from Jesus Christ the Son of the Father shall be with us in truth and love.

4. I rejoiced greatly that I found of thy children walking in truth.

5. As we have received a commandment from the Father, verily now I beseech thee, lady, not as though *in so doing* I wrote a new commandment unto thee, but that which we had from the beginning, in order that we should love one another.

6. And this is the love *which God requires of us*, in order that we walk after his commandments. This *love* the commandment exists, As ye have

heard from the beginning, in order that ye should walk in it.

7. Because many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and the antichrist *to which I refer*.

8. Look to yourselves, that ye lose not those things which ye have wrought *among you*, but that ye receive a full reward.

9. Whosoever leadeth out or abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him *for his course* God speed :

11. For he that biddeth him *for his course* God speed is partaker of his evil deeds.

12. Having many things to write unto you, I would not *write* with paper and ink : but I trust to come unto you, and speak face to face, that your joy may be full.

13. The children of thy elect sister greet thee.

AN ENGLISH VERSION
OF THE
THIRD EPISTLE OF JOHN.

CHAPTER I.

1. The presbyter unto the wellbeloved Gaius, whom I truly love.

2. Beloved, I wish above all things that thou mayest prosper and be in^e health, even as thy soul prospereth.

3. For I rejoiced greatly, when the brethren brought even of thy testifying to the truth, even as thou verily walkest.

4. I have no greater favor than these things *can be shewn to me*, in order that *I* hear that my children walk in the truth.

5. Beloved, thou doest a faithful thing whatsoever thou doest for the brethren, and the same thing for strangers,

6. Which have borne witness of thy charity before the church: whom rightly thou bring forward on their journey, if after a godly sort thou shalt assist *them*.

7. Because that for the name *they bore* they went forth, taking nothing of the Gentiles.

8. We therefore ought to receive such, that we might be fellowhelpers to the truth,

9. *We* having written something *on this head* unto the church: but Diotrephes, who loveth to have the preeminence among them, doth not receive us affectionately.

10. Wherefore, if I come, I will remember him of his deeds which he effecteth, prating against us with malicious words: and not content therewith, even he doth not receive the brethren, and forbideth them that would, and casteth *them* out of the church.

11. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12. Demetrius hath witnessed thereto in all things, even in the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13. I had many things to write, but I will not with ink and pen write unto thee:

14. But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

AN ENGLISH VERSION
OF THE
GENERAL EPISTLE OF JUDE.

CHAPTER I.

1. Jude, a servant of Jesus Christ, and a brother with James to them that are sanctified by God the Father, preserved *and* called even by Jesus in Christ.

2. Mercy unto you, and peace, and love, be multiplied.

3. Beloved, when I gave all diligence to write unto you of our common salvation, it was needful for me to write unto you, exhorting that ye should earnestly contend for that *salvation* which was once delivered unto the saints in *the exercise of* faith.

4. For there are certain men crept in unawares, who were before of old ordained to this the condemnation *they receive*, ungodly men, turning the grace of our God into lasciviousness, and denying our only master and Lord Jesus Christ.

5. I will therefore to put you in remembrance,

though ye once knew this, how that Joshua having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6. Even messengers which kept not their first course, though they left their own habitation, he hath left *us* in everlasting chains of darkness as to the judgment of the great day *respecting them*.

7. And as Sodom and Gomorrha, and the cities about them, having given themselves over to fornication on like grounds to these *messengers*, and gone after strange flesh, are set forth an example by an eternal fire, suffering a judicial sentence.

8. Likewise also these men seeing by dreams, defile the flesh, despise dominion, and speak evil of dignities.

9. Now Michael the archangel, when contending with the devil he disputed about the body of Moses, ventured not on a condemnation able to produce blasphemies, but said, Jehovah may rebuke thee.

10. But these speak evil of those things which they know not: and what they know naturally, as brute beasts, by those things they are destroyed.

11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perish in the gainsaying of Core.

12. These are in your affections, blemishes, ye feasting together, themselves governing without fear: clouds *they are* without water, carried about of

winds ; trees whose fruit is withering, unprofitable, twice dead, plucked up by the roots ;

13. Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever.

14. Even Enoch, the seventh from Adam, prophesied also to these, saying, Behold, Jehovah cometh with ten thousands of his saints,

15. To execute judgment upon all, and to convince all that are ungodly of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which they have spoken against him.

16. These *ungodly sinners* are murmurers, complainers, walking after their own lusts ; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ;

18. How that they told you there should be mockers in the last time, who should walk after wickedness by their own lusts.

19. These be they who separate themselves, sensual, not having a spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying for yourselves in a spirit holy,

21. Keep in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life.

22. And whom though separated from ye compassionate, save;

23. Pulling out of the fire even whom ye compassionate through fear; hating even a garment spotted by the flesh.

24. Now unto him that is able to keep you from falling, and to present *you* before the presence of his glory complete in exceeding joy in our only God Saviour through Jesus Christ,

25. Be glory, majesty, dominion and power, both now and ever. Amen.

AN ENGLISH VERSION
OF THE
REVELATION OF ST. JOHN
THE DIVINE.

CHAPTER I.

1. A Revelation of Jesus Christ, which God gave unto him, to shew unto his servants what things must shortly come to pass, and he did signify; *he* having sent by his angel unto his servant John :

Who bare record of the word of God, and the testimony of Jesus Christ of whatsoever things he saw.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those commandments which are written therein: for the time is near.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the Spirits which are before his throne;

And from Jesus Christ, *who is* the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth that loved us, and redeemed us from our sins in his blood,

And made us kings and priests unto his God Father; to him *to whom* the glory and the dominion *exists* for ever and ever. Amen.

Behold, he cometh in the clouds; so every one shall see him, even whosoever pierced him: then shall the kindreds of the earth shall wail because of him.

Even so, Amen.

I am the Alpha and the Omega, saith Jehovah God, which is, and which was, and which is to come, the Almighty.

I John, your brother, and companion in the tribulation, and kingdom, and patience concerning Jesus Christ, was in the isle that is called Patmos, for the testimony of Jesus the word of God, and for the testimony of Jesus the Son of Man.

10. I was in spirit at the Lord's day; and heard behind me a great voice, as of a trumpet,

11. Saying, What thou seest, write in a book, and send *it* unto the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks:

13. And in the midst of the seven candlesticks *one* like unto a Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head, even *his* hairs *were* white, like wool as white as snow; and his eyes *were* as a flame of fire;

15. And his feet like unto fine brass, as having been melted in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last:

18. And he that liveth, though I was dead; and behold, I am alive for evermore; and have the keys of the death *to which man is subject*, and the grave *where such dead are*.

19. Therefore write the things which thou hast seen, even the things which are, and the things which shall be hereafter ;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are angels of the seven churches : and the seven candlesticks are seven churches.

CHAPTER II.

1. Unto the angel of the church in Ephesus write : Even the things he saith, he that holdeth the seven stars in his right hand : he that walketh in the midst of the seven golden candlesticks ;

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : and hast tried them which say they are apostles, and are not, and hast found them liars :

3. And *that* thou hast patience, and for my name's sake hast laboured, and hast not fainted.

4. Nevertheless I have against thee, that thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. Notwithstanding this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that over-

cometh will I give to eat of the tree of life which exists in the paradise of God.

8. And unto the angel of the church in Ephesus write ; Even the things he saith, *he that is dead* and the last, he which was dead, yet he hath life ;

9. I know thy works, and tribulation, and persecution (notwithstanding thou art rich) and *I know* thy hatred against the phemy of them which say they are Jews, but are not, but *are* a synagogue of Satan.

10. Fear none of those things which they say they shall suffer : behold, the devil shall cast *some* of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee the crown of the life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.

12. And to the angel of the church in Pergamos write ; Even the things he saith, he which hath a sharp sword with two edges ;

13. I know thy works, and how thou dwellest where the Satan's throne is : yet thou holdest fast my name ; so thou should not have denied me when Antipas my witness *lived*, he who was slain among you because of Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling

ore the children of Israel, to eat things sacrificed to idols, and to commit fornication.

5. Thus hast even thou in effect them that hold doctrine of the Nicolaitanes.

6. Therefore repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

7. He that hath an ear, let him hear what the spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth it.

8. And unto the angel of the church in Thyatira write; Even the things he saith, *he that is* the Son of God, he that hath his eyes like unto a flame of fire, and his feet like fine brass;

9. I know thy works, and charity, and service, and faith, and patience; and that thy last works are more than the first.

10. Notwithstanding I have against thee, because thou sufferest thy female Jezebel, which calleth herself a prophetess; and she teaches and seduces my servants to commit fornication, and to eat things sacrificed unto idols.

11. And I gave her space to repent of her fornication; but she wishes not to repent.

12. Behold, I will cast her, and them that commit fornication with her, into a bed of great tribulation. Except they repent of her works.

13. And I will kill her children in death; and

all the churches shall know that I am he which searcheth the reins and hearts, and will give unto every one of you according to your works.

24. And so I say through you unto the rest in Thyatira, as many as have not this doctrine; which have not known the depths of Satan that they proclaim; I will put upon you none other burden.

25. Nevertheless what things ye have, hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: for so I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

1. And unto the angel of the church in Sardis write; Even the things he saith, he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, yet art thou dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and repent, and hold fast. For if thou shalt not watch, I will come on thee as a thief, and thou shouldst not know what hour I will come upon thee.

4. Yet thou hast a few names in Sardis which have not defiled their garments; even they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the angel of the church in Philadelphia write; Even the things he saith, he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8. I know thy works: behold I have set before thee a door, which having been opened, no man can shut it; because thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I constitute of the synagogue of Satan, those which say they are Jews, and are not; for they lie; behold, I will make them to come and worship before thy feet, and *worship thy* knowledge, for I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out:

and I will write upon him the name of my God, and the name of the city of my God, *which is* the new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write; Even the things he saith, the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. For thou sayest, I am rich, and have abundance, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold tried in the fire, that thou mayest have riches; even white raiment, that thou mayest be clothed, and the shame of thy nakedness do not appear; and eyesalve to anoint thine eyes, that thou mayest see.

19. Though I love all such, I do rebuke and chasten: be zealous therefore, and repent.

20. Behold, I have stood at the door, and do now knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

1. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and with my Father in his throne.

2. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

1. After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2. And immediately I was in a trance: and behold a throne was being set in heaven, and *one* sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4. And round about the throne *were* four and twenty thrones: and upon the thrones four and twenty presbyters sitting, clothed in white raiment: and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had the face of a man, and the fourth beast *was* like a flying eagle.

8. And the four beasts had each of them six wings; and *they were* full of eyes without and within: and they rest not day and night, saying, Holy, holy, holy *is* Jehovah the God that is Almighty, which *was*, and is, and is to come. .

9. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive the glory and the honour and the power *we ascribe to thee*: for thou hast created all the things *on account of which we ascribe it*, and for thy pleasure they exist and were created.

CHAPTER V.

1. Then I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in the heaven above, nor in the earth, neither under the earth, was worthy to open the book, neither to aspire thereto.

4. Then I wept much, because no man was found worthy to open the book, neither to aspire there-

5. Then one of the presbyters saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and the seven seals thereof.

6. (Then I beheld in the midst of the throne and the four beasts, and in the midst of the presbyters, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God that have been proclaimed in all the earth.)

7. For he went and took the book out of the right hand of him that sitteth upon the throne.

8. And when he took the book, the four beasts and the four and twenty presbyters fell down before him. And he gave unto the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

9. And they sung a new song, saying, Thou art worthy to have taken the book, and to have opened the seals thereof: for thou wast slain, and so didst redeem us from earthly alienation to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And did make those that are redeemed thereunto our God earthly kings and priests: and they shall reign on the earth.

11. Then I beheld, and I heard the voice of many angels round about the throne and the beasts and

the presbyters: and the number of them was myriads of myriads, even thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive the power *that has been given to him*, even riches, and wisdom, and strength, and honour, and glory, and blessing.

13. Then every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea; even all that are in these places heard I ascribing, The blessing, and the honour, and the glory, and the power *they possess* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the presbyters fell down and worshipped.

CHAPTER VI.

1. And I saw when the Lamb opened one of the seals, and I heard, as it were in a voice of thunder, one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and that he should conquer.

3. And when he had opened the second seal, I heard the second beast say, Come.

4. And there went out another horse *that was* red, even with him that sitteth thereon: and *power* was given to him to take peace from the earth, even that they should kill one another: so there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and thou shouldst not hurt the oil and the wine.

7. And when he had opened the fourth seal, I heard the fourth beast say, Come and see.

8. And I looked; and behold a pale horse: and his name that sat on him was The death, and the grave followed with him. And power was given unto him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, even for the testimony which they were affording:

10. And they cried with a loud voice, saying, Until when the Sovereign Lord that is holy and true is it, thou dost not judge and avenge our blood on them that dwell on the earth?

11. And a white robe was given unto them; and it was told unto them, in order that they should rest under delay until they should be full; and so their fellowservants and their brethren that are about to be killed should be as even they are.

12. And I beheld when he had opened the sixth

seal, there was a great earthquake ; and the sun became black as sackcloth of hair, and the full moon became as blood ;

13. And the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven became as a scroll when it is rolled together ; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains ;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb :

17. For the day that is great through his wrath came ; and who is fit to have been established ?

CHAPTER VII.

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having a seal from the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Ye should not hurt the earth, neither

a, nor the trees, till we have sealed the servants of God in their foreheads.

And I heard the number of them which were : *and there were* sealed an hundred *and* forty four thousand of all the tribes of the sons of

Of the tribe of Juda *were* sealed twelve thou-

Of the tribe of Reuben *were* sealed twelve and. Of the tribe of Gad *were* sealed twelve and.

Of the tribe of Aser *were* sealed twelve thou-

Of the tribe of Nepthalim *were* sealed twelve and. Of the tribe of Manasses *were* sealed thousand.

Of the tribe of Simeon *were* sealed twelve and. Of the tribe of Levi *were* sealed twelve and. Of the tribe of Issachar *were* sealed thousand.

Of the tribe of Zabulon *were* sealed twelve and. Of the tribe of Joseph *were* sealed twelve and. Of the tribe of Benjamin *were* sealed thousand.

After these things I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands ;

And they cried with a loud voice, saying, The kingdom we possess is to our God which sitteth upon the throne, and to the Lamb.

11. Also all the angels, they stood round about the throne, and *about* the presbyters and the four beasts; even they fell before the throne on their faces, and worshipped God,

12. Saying, Amen: The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might *of our salvation ascribe* unto our God for ever and ever. Amen.

13. And one of the presbyters answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, My Lord, thou knowest. And he said to me, These are they which do come from the great tribulation, and that did wash their robes, and make them white in the blood of the Lamb.

15. And so they are *now* before the throne of God and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither should the sun light hurtfully on them, nor any heat.

17. For the Lamb which is in the midst of the throne does feed them, and does lead them unto fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1. And when he had opened the seventh seal, there was silence in heaven about half an hour.

2. And I saw the seven angels which have stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.

4. And the smoke of the incense ascended up with the prayers of the saints before God out of the angel's hand.

5. Yet the angel took the censer, and filled it with the fire of the altar, and cast it upon the earth: and there came voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

7. And the first sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp,

and it fell upon the third part of the rivers, and upon the fountains of waters ;

11. And the name of the star is called Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; in order that the third part of them should be darkened, and so the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard one eagle flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound !

CHAPTER IX.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to it was given the key of the bottomless pit.

2. And it opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth : and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, except the men's grass

herbage and trees which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6. And in those days shall these men seek temporal death, and shall not find it; though they shall desire to die, yet shall temporal death flee from them.

7. Now the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9. And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots with many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt the men *that were not sealed* five months.

11. They had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

12. One woe is past; *and*, behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard

one voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. Then the four angels were loosed, which were prepared for the hour, and day, month, and year *that was appointed*, for to slay the third part of the men *that were not sealed*.

16. And the number of the army of the horsemen *loosed were* twice ten thousand times ten thousand: I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having fiery breastplates, even jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18. By these three plagues was the third part of the men *that were not sealed* killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For the power of the horses is in their mouth, and in their tails: for their tails *were* like unto serpents; having heads also, with them they do hurt.

20. And the rest of the men which were not killed by these plagues repented not of the works of their hands, that they should not worship the devils or the idols, the gold, or the silver, or the brass, or the stone, or the wood of this world: which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1. And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow *was* over his head, and his face *was* as it were the sun, and his feet as pillars of fire :

2. And he had in his hand a little book that had been opened : and he set his right foot upon the sea, and *his* left *foot* on the earth,

3. And cried with a loud voice, as *when* a lion roareth : and when he had cried, the seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying, Seal up those things which the seven thunders uttered, as thou shouldst not write them.

5. Then the angel which I saw stand upon the sea and upon the earth lifted up his right hand toward heaven,

6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that there shall be time no longer :

7. Save in the days of the voice of the seventh angel, when he shall sound, and the mystery of God should be finished, as he hath declared by servants of his that are prophets.

8. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which hath been opened, and is in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, yet it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before peoples, and nations, and tongues, and kings many things.

CHAPTER XI.

1. And there was given me a reed like unto a rod, saying, Rise, and measure the temple of God, and the *place for the* altar and them that worship thereat.

2. But the court which is without the temple leave out, yea thou shouldst not measure it; for it is given unto the Gentiles: yet the holy city shall they tread under foot forty *and* two months:

3. Though I will give *them* my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two

candlesticks that stood before the Lord of the earth.

5. And if any man wishes to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: as if any man wishes to hurt them, then is it fitting for him to be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them to blood, and to smite the earth with every plague, as often as they will.

7. And when they should have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And they shall see their dead bodies in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

9. Even they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, as they shall not suffer their dead bodies to have been put in graves.

10. So they that dwell upon the earth shall rejoice over them, and be made glad, and shall send gifts one to another; because these the two prophets tormented them that dwelt on the earth.

11. And after the three days and an half a spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. Then they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to the heaven that is in the clouds; even their enemies beheld them *do so*.

13. Also the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were destroyed seven thousand names of men: and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; *and*, behold, the third woe cometh quickly.

15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world of our Lord, and of his Christ is come; and he shall reign for ever and ever.

16. And the four and twenty presbyters, which sat before God on their thrones, fell upon their faces, and worshipped God.

17. Saying, We give thee thanks, O Lord the God that is Almighty, which art, and which wast, because thou hast taken thy great power, and hast become king.

18. As the nations were angry, that thy wrath is come, and the time of the dead to be judged, and to give the reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and to destroy them which destroy the earth.

19. Then the temple of God was opened in heaven and there was seen in his temple the ark of his testament: and there were lightnings, and voices,

and thunderings, and an earthquake, and great hail.

CHAPTER XII.

1. Then there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. Then there appeared another wonder in heaven ; even behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. But she brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God, even *to* his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* three-score days.

7. Then there was war in heaven : Michael and his angels fought against the dragon ; for the dragon did fight, also his angels,

8. But he prevailed not ; neither was their place found for them any longer in heaven.

9. Yea the great dragon was cast out, that old

serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is the salvation, and the strength, and the kingdom of our God, and the power of his Christ established : for the accuser of our brethren is cast down, which accused them before our God day and night.

11. For they overcome him by the blood of the Lamb, and by the word of their testimony ; for they loved not their life previous to death.

12. Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the earth and to the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14. But to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. Then the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. But the earth helped the woman, for the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. Then the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.

CHAPTER XIII.

1. Now I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads names of blasphemy.

2. And the beast which I saw was like unto a leopard, but his feet were as *the feet* of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power, and his throne, and great authority.

3. Though one of his heads *was* as it were wounded to death ; but his deadly wound was healed : and all the world wondered after the beast.

4. And worshipped the dragon which gave the power unto the beast : also they worshipped the beast, saying, Who is like unto the beast ? and who is able to make war with him ?

5. Then there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue forty *and* two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and people, and tongues, and nations.

8. So all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. If any man leadeth into captivity, he shall go into captivity: if any man killeth with the sword, it is meet for him to be killed with the sword. Here exists the patience and the faith of the saints.

11. Then I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, notwithstanding he causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of the men *that worship the beast*,

14. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. Also he caused all, both small and great, rich

l poor, free and bond, to receive a mark in their
ht hand, or in their foreheads :

17. Even that no man might buy or sell, save he
t had the mark, the name of the beast, or the
nber of his name.

18. Here is the wisdom *recorded*. Let him that
h understanding count the number of the beast :
the number is with man ; and his number is Six
ndred threescore *and* six.

CHAPTER XIV.

1. Then I looked, and, lo, the Lamb stood on the
unt Sion, and with him an hundred forty *and*
r thousand, having his and his Father's name
tten in their foreheads.

2. And I heard a voice from heaven, as the voice
many waters, and as the voice of a great thunder :
the voice which I heard *was* as of singers to the
p singing to their harps :

3. And they sung a new song before the throne,
l before the four beasts, and the presbyters : and
man could learn that song but the hundred *and*
ty *and* four thousand, that had been redeemed
m the earth.

4. These are they which were not defiled with
men, for they are virgins. These are they which
ow the Lamb whithersoever he goeth. These
re redeemed from the men *that saw the Lamb* ;
se are a firstfruit to God and to the Lamb.

5. Even in their mouth was found no lie : for
y are without fault.

6. Then I saw another angel flying in the midst

of heaven, having an everlasting gospel to preach unto them that dwell on the earth, even to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : so worship him that made the heaven, and the earth, and the sea, and the fountains of waters.

8. Then there followed another angel, saying, Babylon that is great is fallen, is fallen, because all nations have drunk of the wine of the wrath of her fornication.

9. Then a third angel followed them, saying with a loud voice, If any man worship the beast or his image, or receive a mark in his forehead, or in his hand,

10. Verily the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb :

11. And the smoke of their torment ascendeth up for ever and ever : verily they have no rest day nor night, who worship the beast or his image, also whosoever receiveth the mark of his name.

12. Here is patience of the saints : they that keep the commandments of God, and the faith of Jesus.

13. Then I heard a voice from heaven saying, Write, Blessed are the dead which die in Jehovah from henceforth : Yea, saith the Spirit, that they

may rest from their labours; and their works do follow after them.

14. Then I looked, and behold a white cloud, and upon the cloud *one* sat like unto a Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. Then another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. Then he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. Then another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. Then another angel came out from the altar, which had power over its fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the winepress, unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1. Then I saw another sign in heaven, great and marvellous, seven angels having the seven last

plagues; for in them is filled up the wrath of God.

2. Then I saw as it were a sea of glass mingled with fire: also them that had gotten the victory over the beast, and over his image, *and* over the number of his name, stand on the sea of glass, having harps of God.

3. And they sing the song of Moses a servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord the God that is Almighty; just and true *are* thy ways, thou King of the nations.

4. Who should not fear thee, O Lord, or glorify thy name? as only holy: for all the nations shall come and worship before thee; for thy judgments are made manifest.

5. And after that I beheld that the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels that have the seven plagues came out of the temple, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. Then one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

1. Then I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the seven vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, or which worshipped his image.

3. Then the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4. Then the third angel poured out his vial upon the rivers and the fountains of the waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous: Thou which art, and wast, thou art holy; for these things thou determined.

6. Because they shed the blood of saints and prophets, so thou hast given them blood to drink; they are worthy.

7. Then I heard another from the altar say, Even so, O Lord the God that is Almighty, true and righteous are thy judgments.

8. Then the fourth angel poured out his vial upon the sun; and power was given unto him to scorch the men *that worship the beast* with fire.

9. And these men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10. Then the fifth angel poured out his vial upon the throne of the beast: and his kingdom was filled with darkness; and they gnawed their tongues on account of the misery *of it*,

11. And blasphemed the God of heaven because of their misery and their sores; yet they repented not of their deeds.

12. Then the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. (For the spirits of devils working miracles do exist) *which* go forth unto the kings of the whole world, to gather them to the battle of that great day of the God that is Almighty.

15. Behold, *God has said*, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. For they gathered them together into the place that is called in the Hebrew tongue Armageddon.

17. Then the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. Also voices, and thunders, and lightnings came, and a great earthquake; such as was not

since the men *that worshipped the beast* were upon the earth, so mighty an earthquake,

19. So great that the great city was divided into three parts, and the cities of the nations fell: even great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and mountains were not found.

21. And there fell upon the men *that worship the beast* a great hail out of heaven, *every stone* about the weight of a talent: and these men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

1. Then there came one of the seven angels which had the seven vials, and talked with me, saying; Here I will shew unto thee the judgment of the great whore that sitteth upon the many waters:

2. With whom the kings of the earth have committed fornication, for the inhabitants of the earth were made drunk with the wine of her fornication.

3. So he carried me away in imagination into a wilderness: and I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand

full of abominations, even the filthinesses of her fornication :

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and wondered beholding her with great admiration.

7. Then the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was existing, yet it does not exist; for it is about to ascend out of the bottomless pit, and to go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of the life *that is eternal*; seeing from the foundation of the world the beast, that it was existing, yet it does not exist, though it is present.

9. Here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. By them also are *represented* seven kings: five are fallen, one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was existing, yet does not

exist though he does exist the eighth; for by the seven he does exist, and go into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15. Then he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest, also the beast, these shall hate the whore, and shall make her desolate and naked, even they shall eat her flesh, and burn her with fire.

17. For God hath permitted to their hearts to fulfil his design, that is, one of his designs, even to give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried with a strong voice, saying, Babylon the great is fallen, is fallen, and is be-

come a habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. Then I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7. As much as she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and should see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is Jehovah the God who judgeth her.

9. Then the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail and lament for her, when they should see the smoke of her burning from afar,

10. Standing for the fear of her torment, saying,

Alas, alas that great city Babylon, that mighty city ! that in one hour is thy judgment come.

11. Even the merchants of the earth weep and mourn over her, that no man buyeth their merchandise any more :

12. Merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, even of purple, and of silk, and of scarlet, also all thyine wood, and every vessel of ivory, and of most precious wood, and of brass, and iron, and marble,

13. Or *merchandize of* cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and hire of horses, and chariots, and working cattle, and men.

14. Verily the fruit of the desire of thy life departed from thee, and all things which are dainty and goodly departed from thee, and thou should find them no more at all.

15. The merchants of these things from afar which were made rich by her, shall stand for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas that great city, that was clothed in fine linen, even purple, and scarlet, and decked with gold, and precious stones and pearls !

17. That in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by the sea from afar off,

18. Stood and cried when they saw the smoke of

her burning, saying, What *city* is like unto this great city !

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! that in one hour is she made desolate.

20. Rejoice over her, *thou* heaven, and *ye* holy, even the apostles and the prophets ; that God hath avenged you on her.

21. Then one mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, that it should be found no more at all.

22. And so the voice of harpers, and musicians, and of pipers, and trumpeters, should be heard no more at all in thee ; and no craftsman, of whatsoever craft *he be*, should be found any more in thee ; and the sound of a millstone should be heard no more at all in thee ;

23. And the light of a candle should shine no more at all in thee ; and the voice of the bridegroom and of the bride should be heard no more at all in thee : because thy merchants were the great men of the earth, and by thy sorceries were all the nations deceived.

24. Verily in her was found the blood of prophets, and of saints, even of all that were slain upon the earth.

CHAPTER XIX.

1. After these things I heard like a great voice

of much people in heaven, saying, Alleluia; The salvation, and the glory, and the power of our God *exists*:

2. For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. Yea again they said, Alleluia. Also her smoke rose up for ever and ever.

4. Then the four and twenty presbyters and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all his servants, and they that fear him, both small and great.

6. Then I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: that Jehovah our God that is omnipotent reigneth.

7. We should be glad and rejoice, and give the glory to him: that the marriage of the Lamb is come, and his wife hath made herself ready.

8. And *that* to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.

9. Then he saith unto me, Write, Blessed *are* they which have been called unto the marriage supper of the Lamb. Also he saith unto me, These are the true sayings of God.

10. Then I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am a fellow-

servant of thee, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of the prophecy.

11. Then I saw heaven having been opened; and behold a white horse; and he that sat upon him *was* called Faithful and True, for in righteousness he doth judge and make war.

12. Now his eyes *were* as a flame of fire, and on his head *were* many crowns; he had a name written, that no man hath seen, but he himself.

13. And *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth forth a sharp two edged sword, that with it he shall smite the nations: and rule them with a rod of iron: for he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and be gathered together unto the great supper of God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them,

and the flesh of all *men*, *both* ^{*}free and bond, both small and great.

19. Then I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth : and all the fowls were filled with their flesh.

CHAPTER XX.

1. Then I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, or Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season.

4. Then I saw thrones, and they sat upon them even judgment ; there was given unto them even the souls of them that were beheaded for the witness of

Jesus, and for the word of God, and whosoever had not worshipped the beast, neither his image, neither had received the mark upon their foreheads, or in their hands; and they lived and reigned as well as Christ the thousand years.

5. But the rest of the dead lived not until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign as well as him a thousand years.

7. And when the thousand years are expired, The Satan shall be loosed out of his prison.

8. And shall go out to deceive the nations which are in the four quarters of the earth, The Gog and the Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: then fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of the fire and brimstone, where even the beast and the false prophet also shall be tormented day and night for ever and ever.

11. Then I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before the throne; and books were opened: and another book was opened, which is *the book of the life that is eternal*: and the dead were judged out of those things which were written in the books, according to their works.

13. Even the sea gave up the dead which were in it; and the death and the grave delivered up the dead which were in them: and they were judged, every man, according to their works.

14. And the death and the grave were cast into the lake of the fire. This the lake of the fire is the second death.

15. And whosoever was not found written in the book of the life *that is eternal* was cast into the lake of the fire.

CHAPTER XXI.

1. Then I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he the God they acknowledge shall be their God.

4. Even he shall wipe away all tears from their eyes; and there shall be no more death, neither

sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these are true and faithful words.

6. Also he said unto me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of the life *that is eternal* freely.

7. He that overcometh shall inherit these things; and I will be a God to him; and he shall be a son to me.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9. Then there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come, I will shew thee the bride, the Lamb's wife.

10. Then he carried me away in imagination to a great and high mountain, and shewed me the holy city, Jerusalem, descending out of heaven from God,

11. Having the glory of God: her light like unto a stone most precious, like a jasper stone, shining like crystal;

12. Having a wall great and high having twelve gates, and at the gates twelve angels, and names

written thereon, which are *the names* of the twelve tribes of the children of Israel :

13. On the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth four-square, and the length as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. Then he measured the wall thereof, an hundred and forty *and* four cubits, *according to* the measure of man, which exists *to man* by an angel.

18. And the building of the wall of it was of *jasper* : and the city *was* pure gold, like unto pure glass.

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation *was* jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ;

20. The fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolyte ; the eighth, beryl ; the ninth, topaz ; the tenth, a chrysoprasus ; the eleventh, an acinth ; the twelfth, an amethyst.

21. And the twelve gates ~~were~~ twelve pearls; every several gate was of one pearl; and the street of the city *was* pure gold, as it were transparent glass.

22. But I saw no temple therein: for the Lord that is God that is Almighty and the Lamb are a temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, yea, the Lamb is the light thereof.

24. And the nation shall walk by the light of it: even the kings of the earth obtained their glory and honour in it.

25. Verily the gates of it should not be shut by day: and there shall be no night there.

26. So they shall sustain the glory and honour of the nations in it.

27. And so there should in no wise enter into it any thing defiling or working abomination, or a lie: except they which are written in the Lamb's book of the life *that is eternal*.

CHAPTER XXII.

1. Then he shewed me a pure ~~river~~ of water of life, clear as crystal, proceeding out of the thrones of God and of the Lamb.

2. In the midst by the street of it, and by the river on either side, *was there* a tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree ~~were~~ for healing of the nations.

3. And there shall be no more curse: and the thrones of God and of the Lamb shall ~~be~~ in it; and his servants shall serve him:

4. And they shall see his face, and his name on their foreheads.

5. And there shall be no night any more, or a necessity for a candle, or light of the sun; for Jehovah the God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These declarations *are* faithful and true: even *that* Jehovah the God of the spirits of the prophets sent his angel to shew unto his servants the things which must shortly be done.

7. And *that* behold *saith* God, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8. Then I John that saw these things, and heard *them*; even when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See *thou do it* not: I am of thyself a fellowservant, and of thy brethren the prophets, also of them which keep the sayings of this book: ~~and~~ worship God.

10. Also he saith unto me, Thou shouldst not seal the sayings of the prophecy of this book: the time is at hand.

11. He that is unjust, let him be unjust now: and he which is filthy, let him be filthy now: and he that is righteous, let him be righteous now: and he that is holy, let him be holy now.

12. *It being recorded*, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13. I the Alpha and the Omega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, that they shall have right to the tree of life, and that they should enter in through the gates into the city.

15. Without *are* the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolaters *out of the human race*, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I the root and the offspring of David, the bright and morning star.

17. And the Spirit and the bride say, Come. So let him that heareth say, Come. Let him that is athirst come. Whosoever will, let him take the water of life freely.

18. I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add ~~unto~~ ^{to} him the plagues that are written in this book :

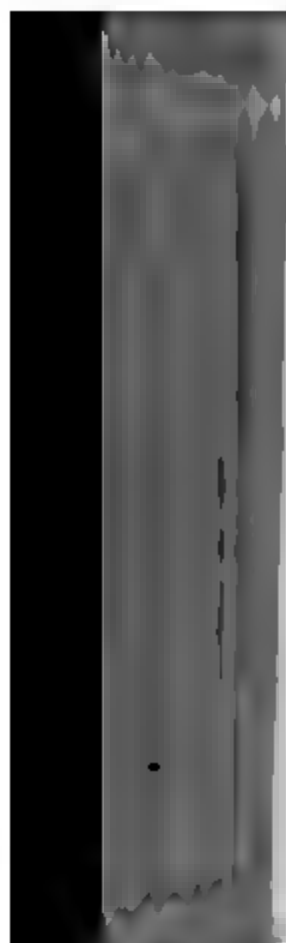
19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of the life, and out of the city that is holy which are written in this book.

20. *I testify*, he which testifieth these things saith, Surely I come quickly. Amen. Come, O Lord of Jesus.

21. May the grace of our Lord Jesus Christ be with all the saints.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God. Rom. xii. 1.



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